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THE VOIAGE AND TRAVAYLE

OF

SIR JOHN MAUNDEVILLE, KNIGHT

WHICH TREATETH OF THE WAY TOWARD HIERUSALEM

AND OF MARVAYLES OF INDE WITH OTHER

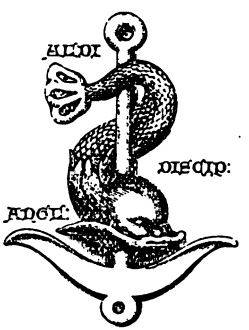
ILANDS AND COUNTREYS

EDITED, ANNOTATED, AND ILLUSTRATED IN FACSIMILE

BY

JOHN ASHTON

Author of "Chap Books of the 18th Century," "Social Life in the Reign of Queen Anne," "English Caricature and Satire on Napoleon I.," &c.



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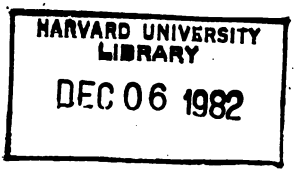

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PREFACE.

I HAVE edited, and illustrated "The Voiage and Travayle of Syr John Maundeville, Knight," for two reasons. First, that a popular edition has not been published for many years—so much so, that many otherwise well educated people hardly know his name; or, if they do, have never read his book of Marvels. Secondly, a good edition has not yet been published. Putting aside the chap-books of the eighteenth century, which could only cram a small portion of his book into their little duodecimos, the only English versions of this century are the reprint by Halliwell, in 1839, of the *reprint* in 1725-1727, of the early fifteenth century MS. (Cotton, Tit. c. 16), which he again reprinted in 1866,[1] the edition in "Bohn's Classical Library" ("Early Travels in Palestine"), 1848; and "The English Explorers," which forms part of Nimmo's "National Library," 1875. There was also a small edition published in Cassell's "National Library" in 1886 in modern English.

[1] This has again been reprinted in 1884.

Halliwell's reprint of the Cotton MS. is open to objection, because the language of the MS. is specially rude, and can only be understood by professed antiquaries, no footnotes explanatory of the text being given, only a glossary at the end of the book. Also, Mr. Halliwell has taken his illustrations from various sources, not confining himself to English woodcuts—the Cotton MS. having no illustrations. If, however, the language in Halliwell's edition is too archaic, Bohn and Nimmo err in the opposite direction. Without illustrations, and clothed in modern English, they are bald in the extreme; whilst the editors of both have not been over careful to closely copy the text.

Seeing these difficulties, and dearly loving Sir John, in spite of his romancing, I cast about for a book which should fulfil the conditions of an edition I should like for my own reading; which should have the spice of the old language, without being unreadable, like the Cotton MS., and which contained the original quaint illustrations. This I have found in a reprint of Pynson's unique edition (now in the Grenville Library, British Museum), from which it varies very slightly, except in the modernizing of the language, which is rather an advantage; and which, by means of the copious footnotes I have made, will, I hope, be easily read by anybody.

This edition, too, was particularly rich in woodcuts, which I have faithfully facsimiled; and, in the Appendix, I have reproduced a few from other editions, showing the different treatment of some subjects. In the Appendix, also, I have given a list of all the editions of Sir John Mandeville's Travels now in the British Museum. A glance at this will show how popular his book was, in all civilized countries, and in all ages, since

its first publication.[1] I have thought that an edition should be produced which could be read by all, and therefore have given explanations of words and facts, perfectly familiar to advanced students, by means of which they will not be inconvenienced, and the general reader much benefited.

Perhaps the Illustrations in one or two of the early foreign editions are quainter, but I wanted, and have got, a thoroughly representative *English* Edition, which gives Sir John's adventures, with their concomitant "Travellers' Tales," without the apocryphal stories which were introduced into some of the MSS. and foreign editions.

Of East, the printer of the exemplar I have chosen, very little is known ; and, curiously, he is ignored in Herbert and Dibdin's edition of *Ames' Typographical Antiquities*. According to Ames, he was made free of the Stationers' Company 3rd December, 1565, and he gives his first known printed book as 1569, or a year later than the book I have copied. East, according to the same authority, was granted a patent for ruled paper for music, and worked both for Bird and Tallis. The

[1] Colonel Yule, in "The Book of Ser Marco Polo," &c. (1871), says: —"And from the great frequency with which one encounters in catalogues both MSS. and early printed editions of Sir John Maundeville, I should suppose that the lying wonders of our English knight had a far greater popularity and more extensive diffusion than the veracious and more sober marvels of Polo. In Quaritch's last catalogue (November, 1870) there is only one *old* edition of Polo ; there are nine of Maundeville. In 1839 there were nineteen MSS. of the latter *catalogued* in the British Museum Library. There are *now* only five of Marco Polo. At least twenty-five editions of Maundeville, and only five of Polo were printed in the fifteenth century."

date of his death does not seem to be known, but his widow, or daughter, printed a book of Bird's music in 1610.

JNO. ASHTON.

INTRODUCTION.

I KNOW of nothing more likely to be provocative of a literary war than the question of Sir John Mandeville's personal entity. Were I to express an opinion either way—that he was a real being, or that he never existed—fierce would be the criticism on my views, and much good ink be spilt, which might well be devoted to a better purpose, so that I prefer letting the reader form his own opinion thereon,—a course which will save everybody any trouble or vexation of spirit.

We labour under this difficulty—all that is known about him is what he tells us himself, and no one who reads the book can altogether trust his absolute verity. If his book is a mere compilation from other sources, so then is that of Odorico (who died January, 1331), which I place in an Appendix, and which agrees with Mandeville in so many particulars, that one might reasonably suppose him to be the "fellawe," or companion, whom he frequently mentions, and connect him with that Minorite friar from Lombardy (for Odorico was born at Udine or Friuli) who shrove them before their

entrance into "ye Valey of Divels."[1] According to his own account, he was a knight, that he was born at St. Albans, and that he left England on his wonderful voyage on 29th September, 1322. He informs us that he travelled through Asia Minor, Armenia, Tartary, Persia, Syria, Arabia, Upper and Lower Egypt, Libya, Chaldæa, a large portion of Ethiopia, Amazonia, Lower India, and the greater part of Upper India, together with the neighbouring islands. If his narrative can be trusted, he lived in most friendly relations with the ruler of Egypt, whom he served in his war against the Bedouins, and was on such familiar terms that they would privately argue on religious topics, and he was even offered a richly dowered princess as a wife, if he would but change his creed, and become a Mahometan. If he can be believed, he wandered all over the then known world, and gratified his military instincts by helping the Emperor of China in his war against the sovereign of Manzi. He tells us that after thirty-four years of wandering and exile he returned to England, taking Rome in his way home, in order to get the Pope's Imprimatur to his book, for which he naïvely gives as reason: "and, for as much as many men beleve not that they see with theyr eyen, or y^t^ they may conceiue & know in their mynde, therefore I made my way to Rome in my coming homewarde, to shew my boke to the holy father the pope, and tell him of the mervayles y^t^ I had sene in diverse countreys; so that he with his wise

[1] "And there were in our company two friers minours of Lombardy, & sayd, if any of us wold go in, they wold also, as they had sayd so, and upon trust of them we sayd that we wold go, & we dyd sing a masse, and were shriven & houseled, and we went in xiiii men, and whē we came out we were but x."

counsel wold examine it, with diverse folke y^{t} are at Rome, for there dwell men of all nations of the world, and a lytle time after whan he & his coüsel had examined it all through, he sayde to me for a certayne that it was true, for he sayd he had a boke of latin contayning all that, and much more, of ye which *Mappa Mundi* is made, the which boke I saw, & therefore the pope hath ratyfied & confirmed my boke in all poyntes." If any portion of this is true, it is probable that the "boke of latin" may have been Pliny, Solinus, or some other equally veracious writer.

As to the "Mappa Mundi" constructed from such sources, that at Hereford may be taken as a type of ideal geography of the time. This was almost contemporary with Mandeville, and is ascribed to the very early part of the fourteenth century. Indeed, it can be proved to be of this date, for, among other inscriptions on the map, is the following :—

"Tuz Ki cest estoire ont.
Ou oyront ou lirront ou veront.
Prieut a ihesu su deyte.
De Richard de Haldingdam e de Lafford eyt pite.
Ki lat fet e compasse.
Ki ioie eu cel li seit donc."

Which may be thus translated :—

"All who have, or shall have, or shall read, or shall see this history—pray to Jesu in deity (or as God) that he may have pity on Richard of Haldingham and of Lafford, who has made and contrived it, that joy in heaven may be given unto him."

Richard of Haldingham, or Holdingham, whose real name was Richard de la Battayle, or de Bello,[1] held the

[1] Havergal's *Fasti Herefordenses*, p. 161.

prebend of Lafford (now Sleaford), in Lincoln Cathedral up to the year 1283, and afterwards held the prebend of Norton, in Hereford Cathedral. Hardy, in his edition of Le Neve's *Fasti Ecclesiæ Anglicanæ*, says he was appointed to this stall in 1305. He was afterwards preferred to the Archidiaconate of Berkshire. Perhaps the best description of this map is in a paper read before the Geographical Society of Paris, 30th November, 1861, by M. D'Avezac, President of the Society, a translation of which may be found in the *Gentleman's Magazine* of May, 1863. He considers it to have been executed early in the year 1314, because Lyons was not annexed to France till the 30th of April, 1313, and gives other reasons, equally strong, in support of his argument.

Thus, then, we have a contemporary map as a guide, and on this Hereford map are portrayed all the monsters described by Mandeville—the one-eyed men, those with their heads in their breasts, even the big-footed one-legged man—all those things which are regarded as fable in Mandeville—are here drawn, and evidently must have been currently believed in. So that when Mandeville, or some subsequent editor, challenged the *Mappa Mundi* as confirmatory evidence, he clearly knew what he was about.

A strong presumption of his personal being is drawn from the fact that Liège is said to be the place of his burial, *see Appendix Harl.*, 3589. 2, "qui obiit Leodii A.D. 1382." That he was believed to have lived at Liège is also shown in *Appendix Grenville*, 6728/3, where he is said to have written his book in the year 1355; and if Weever[1] is to believed, he died there, but at an earlier

[1] "Ancient Funerall Monuments, &c. Composed by the Travels

date, namely, 1371. Speaking of St. Albans, he says: "This Towne vaunts her selfe very much of the birth and buriall of *Sir Iohn Mandeuill* Knight, the famous Trauailer, who writ in Latine, French, and in the English tongue, his Itinerary of three and thirty yeares. And that you may beleeue the report of the Inhabitants to bee true, they haue lately pensild a rare piece of Poetry, or an Epitaph for him, vpon a piller; neere to which, they suppose his body to haue beene buried, which I think not much amisse to set downe; for although it will not bee worth the reading, yet do but set it to some lofty tune, as to the *Hunting of Antichrist*, or the leke, I know it will be well worth the singing: marke how it runs.

and Studie of John Weever." Lond. 1631. It is exceedingly singular that a book published at Antwerp in 1584, "The Itinerarium per nonnullas Galliæ Belgicæ partes Abrahami Ortelii et Joannis Viviani," confirms Weever, in such almost identical words, that it is not worth while to append a translation. Ortelius, or Ortell, writes (p. 16):—"*Est in hac quoq. regione Gulielmitarũ Cœnobium in quo epitaphiũ hoc Ioannis à Mandeuille excepimus:* HIC IACET VIR NOBILIS DN̄S JOẼS DE MANDEVILLE AL' DC̃VS AD BARBAM, MILES DN̄S DE CĂPDI, NATUS DE ANGLIA, MEDICIẼ P̄FESSOR DEVOTISSIMVS ORATOR ET BONORUM LARGISSIMVS PAUPERIBUS EROGATA QUI TOTO QUASI ORBE LUSTRATO LEODII DIEM VITE SUE CLAVSIT EXTREMUM AN̄O DN̄I M° CCC° LXXI MENSIS NOVẼBRE' DIE XVII.

"*Hæc in lapide, in quo cælata viri armati imago, leonem calcantis, barba bifurcata, ad caput manus benedicens, & vernacula hæc verba:* VOS KI PASEIS SOR MI POVR LAMOVR DEIX PROIES POR ME. *Clypeus erat vacuus, in quo olim laminam fuisse dicebant æream, & eius in ea itidem cælata insignia, leonem videlicet argenteum, cui ad pectus lunula rubea, in campo cæruleo, quem limbus ambiret denticulatus ex oro. Eius nobis ostendebãt & cultros, ephippioque, & calcaria, quibus usum fuisse afferebãt in perigrando toto fere terrarum orbe, vt clarius eius testatur Itinerarium, quod typis etiam excusum passim habetur.*"

" 'All yee that passe, on this pillar cast eye,
This Epitaph read if you can;
'Twill tell you a Tombe onc't stood in this roome,
Of a braue spirited man.
Iohn Mandeuill by name, a knight of great fame,
Borne in this honoured Towne.
Before him was none that euer was knowne,
For trauaile of so high renowne.
As the Knights in the Temple, crosse-legged in marble,
In armour, with sword and with sheeld,
So was this Knight grac't, which time hath defac't,
That nothing but ruines doth yeeld.
His Trauailes being donne, he shines like the Sun,
In heauenly Canaan.
To which blessed place, O Lord of his grace
Bring vs all man after man.'

" That he was borne heere in this Towne I cannot much deny; but I am sure that within these few yeares, I saw his Tombe in the Citie of Leege, within the Church of the religious house of the *Guilliamnits*, with this Inscription vpon it, and the verses following hanging by on a table.

" *Hic iacet vir nobilis D. Ioannes de Mandevile, Al;*[1] *D. ad Barbam miles; Dominus de Campdi: natus de Anglia, Medicine professor, deuotissimus orator: et bonorum largissimus pauperibus erogator qui toto quasi orbe lustrato. Leodij diem vite sue clausit extremum. Ann. Dom. M.C.C.C.lxxi. Mens. Nouemb. die xvi.*

ALIUD.

" ' *Hoc iacet in tumulo, cui totus patria vino*
Orbis erat; totum quem peragrasse ferunt.
Anglus Equesque fuit, nunc ille Britannus Vlysses
Dicatur, Graio clarus Vlysse magis.

---

[1] " Otherwise called the Bearded Knight."

Moribus, ingenio, candore, & sanguine clarus
Et vere cultor Relligionis erat.
Nomen si queras, est Mandevil, Indus, Arabsque
Sat notum dicet finibus esse suis.'

"The Churchmen will shew you here his kniues, the furniture of his horse, and his spurres, which he vsed in his trauells."

Thus speaks Weever, and nobody doubts but that there was a tomb of a Jehan de Maundeville in the Abbey of the Guilelmites,[1] which is mentioned by Bollandus in his *Acta Sanctorum* (Februarius, Tom. 2, p. 481, edit. 1658) as "Domus de Motta extra Leodium, inchoata, anno CIↃCCLXXXI." The abbey, or hospital, is now destroyed; but, as side proofs, let me give two extracts from different works of the eighteenth century. One, "Abrégé curieux et nouveau de l'histoire de Liege," &c. (no date), 24mo., p. 117. "L'Hôpital & la Chapelle de S. Guilleaume aux Faux-bourgs de S. Walburge furent fondez l'an 1330," and in "Abrégé Chronologique de l'histoire de Liege, jusqu'a l'année 1784, &c." Liege, 1784, 12mo., p. 66. It says, "L'hôpital & la chapelle de Saint Guillaume au fauxbourg de Sainte Walburge furent fondés l'an 1330."

As I said before, regarding Mandeville it must be a question of faith. If Weever is to be relied on, he was a physician, and from the fact of his wearing a beard, probably acquired in his eastern travels, he received the sobriquet of "ad Barbam." This title, however, is claimed for a certain "Jehan de Bourgoigne dit à la

[1] An order founded by Sir William of Maleval—a hermit—who died 10th Feb., 1157. The order was somewhat austere, as the members went barefoot, and their fasts were almost continual. They have nearly all been absorbed into the Augustines.

Barbe," but the bare fact of anyone wearing a beard in France, in the clean-shaven fourteenth century, was sufficient to make him remarkable.

If, again, Weever and others are to be relied on, he died in 1371, and it is a curious fact that the earliest French, or Romance, manuscript known in this country is one of that date, and, moreover, it is circumstantially dated, as will be shown hereafter. This MS. is in the Earl of Ashburnham's collection (catalogued Barrois 24), which every lover of literature will regret was not secured for the nation in its entirety. Its text is most beautiful, and the few illuminations are fine examples of fourteenth century French art. But what I want particularly to point out, is the curious coincidence of dates—absolutely contemporaneous. Whether there were any MSS. published before then I cannot tell, but here is a book published the year of his death, when inquiry would have proved easily whether such a man had ever lived, but the whole style of the MS. shows that he was well known as a traveller, and it is evidently copied from an earlier edition, as at the end it says, " Ce livre cy fist escrire honorables homes sages et discret maistre Gervaise crestien, maistre en medicine, et premier phisicien de tres puissant noble et excellent prince Charles, par la Grace de Dieu, roy de France, Escript par Raoulet dorliens lan de grace mil ccclxxj le xviij jour de Septembre."

Here we have an authentic date, which there could be no earthly reason to falsify, and this MS. was written—unless Weever and others are liars—during the man's lifetime. For, according to their authority, he did not die until *November* of that year, and we must not fail to remember that Liege was not a very far cry from Paris, and that his fame must have been great, or his book

would never have been written as a present for the king, as it probably was.

This manuscript, being the earliest known, is also useful in another way. By some singular chance, all the English versions make out that Mandeville wrote his book first in Latin, then in French, and afterwards in English. But this manuscript settles the point, as it says, "Et sachies q̃ je eusse cest livret mis en latin pour plus briefment deviser. Mais pour ce que pluseurs entendent mieulx roñant que latin je lay mis en roñant par quoy q̃ chacun lentende." Which I translate: "And know that I should (or might) have written this book in Latin, for the sake of brevity. But, because more people know the Romance (or French) tongue, than Latin, I have written it in Romance, so that anyone may understand it." And this translation is endorsed by E. M. Thompson, Esq., the head of the MS. department in the British Museum. It all depends on the words "je eusse." They do not mean *I had;* and, even in modern French, might be used for *I should have*, although of course *j'aurais* would be better.

For many years he has been called the "father of English Prose," but this title, after the above, is doubtful, even if his existence is granted, and belongs of right to Wyclif.

Another book, and a very rare and curious one it is, is attributed to Mandeville. There is a copy of this book in the British Museum (C. 27, f. 2), which, although in Gothic letter, gives no clue as to its date, or place of birth, nor do any of the bibliographical authorities which I have consulted (and they are all that can be found in the British Museum) throw any light upon it. The museum authorities catalogue it

as *Lyons? 1530?* Its title is "LE LAPIDAIRE *en francoys compose par messire Jehan de mandeuille chevalier.*" Its contents are of little worth, except that they contain a store of legendary lore relating to precious stones, such as are met with in most medieval treatises on jewels and it winds up with a prayer. The authorship of this book, too, must be a matter of faith, since it has nothing to guarantee it but its title-page.

It is somewhat singular too, that the Latin letter supposed to be written by Mandeville to King Edward the Third, and which is *apropos* of nothing, only exists in the French edition.

In the appended Travels of Oderico, the Minorite Friar, I have italicized many of the passages which are identical with Mandeville's description in order that the reader may have easier reference.

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APPENDIX.

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The Voiage and Travayle of Syr John Maundeville, Knight.

Here beginneth a lyttle treatise or boke, named John Maundevile Knight, borne in England in the towne of Sainct Albone, & speaketh of the wayes to Hierusalem, to Inde, and to the greate Cane,[1] *and also to Prester Johns land, & to many other countreys, & also of many marvailes that are in the holy Lande.*

FOR AS MUCH as the lande over the sea, that is to say, the holy land, that men cal the land of Behest,[2] among all other lands is most worthy & Soveraine, for it is blessed, halowed, and sacred of the precious bloud of our Lord JESU CHRIST, in the which land, it liked him to take flesh and bloud of the Virgin Mary, & to environ that lande with his owne feete, and there he wold do many myracles, preach and teach the fayth and the law of Christen men, as unto his children, & there he would suffer many reprouves and scornes for us, and he that was King of heaven and hell, of ayre, of sea, of lande, and of all things that are contained in them, wold alonely[3] be called King of that land, when he sayde, *Rex sum Judeorum*, I am King of Jewes: For that tyme was that lande of Jewes, and that lande he chose before

[1] Khan. [2] Promise. [3] *Pynson*, all oonly.

all other landes, as the best & most worthy of vertues of all the world. And as the Philosopher sayth, *Virtus rerum in medio consistit.* That is to say, the vertue of things is in the midst: and in that lande he would leade his lyfe, and suffer passion and death of the Jewes for us, to save and deliver us from the paines of hell, and from deathe without ende, the which was ordeyned to us for the sinne of our father Adam, and our owne synnes also, for as for himself he had none evil done ne[1] deserved, for he never thought ne dyd any evyll, for he that was King of Glory and of joy might best in that place suffer death. For he that will do any thinge that he will haue knowen openly, he wyll proclayme it openly in the myddle place of a towne or of a citie, so that it may bee knowne to all parties of the citie, so he that was King of glory and of all the worlde would suffer death for us at Hierusalem, which is in the mydst of the worlde, so that it might be knowen to all nations of the worlde how deare he bought man, that he made with his handes in his owne likenesse, for the great loue that he had to us. Ah dere God, what love he had to his subjects, when he that had done no trespasse, would for us trespassours suffer death: for a more worthy catell[2] he might not have sette for us, then his owne blessed bodie and his owne precious bloud the which he suffered for us: right wel ought men to love, worship dreade, and serve such a Lord, and prayse such an holy lande that brought forth a lord of such fruite, through the which eche man is saved but if it be his own defaute. This is that lande prepared for an heritage to us, and in that lande would he dye as seased,[3] to leaue it to his children. For

[1] Nor. [2] Treasure, money, goods, property, possessions.
[3] Possessing (seized).

the which eche good Chrysten man that may & hath wherewith, should strengthen him for to conquere our righte heritage, and purchace[1] out of the evill peoples handes: for we are cleped[2] christen men of Christ our father, and if we be the ryght children of Christ, we oughte to challenge the heritage that our father lefte us & take it out of straunge mens handes. But now Pryde, Covetyse and Envy hath so inflamed the hearts of the lordes of the worlde, that they are more busy for to disheryte theyr neighbours than to challenge or conquere their right heritage aforesayde. And the common people that would put their bodies and theyr catell for to conquere our heritage, they may not do so without lordes: for assembling of the people without a chiefe lorde, is as a flocke of sheepe without a sheepherd, the which depart asunder, and wot not whether they shall go. But would[3] God, the worldly Lordes were at a good accorde, and with other of their common people would take this holy voyage over the sea. I trust well that within a little tyme our right heritage before sayd should be reconsiled and put into the hands of the right heires of Jesu Christ. And for as much as it is long time that there was any general passage over the sea, and that many men desire to here speaking of the holy lande, and have therefore great solace and comfort, therefore ye shall here by me John Maundevile Knight which was borne in England in the towne of Saint Albones, and passed the sea in the yeare of our Lord JESU CHRIST A. MIII.C.[4] on the day of Sainct Michael, and there remained long tyme, and went through many landes,

[1] *Pynson*, "and *chase* out the ylle trowand."
[2] Called. [3] (to) omitted.
[4] *Pynson* and other authorities say MCCCXXXII.

and many provinces, kingdomes and yles, & have passed through Turkey, and through Armony[1] the lyttle and the great, through Tartary, Percy,[2] Surre,[3] Araby, Egypt the high and the low, through Libie, Caldee and a great part of Ethiope, through Amazonie through Inde the lesse & the more a great part, and through many other yles which are about Inde, where many people dwelleth of divers lawes and shapes. Of the men of which landes and yles I shall speake more plainly and I shall devise[4] a parte of the things what they are when time shall be, after it may best come to my mynde & specially for them that will, and are in purpose, for to visite the holy citie of Hierusalem and the holy places that are there aboute & I shall tell the way that they shall holde[5] thither, for I have many times passed and ridden it with good company and with many lordes.

CAP : I.

He that will go toward Hierusalem on horse, on foote, or by sea.

IN the name of God Almightie. He that will passe over the sea, he may go many wayes both by sea and by lande, after the countreys that he cometh from, and many of them cometh to one ende, but think not that I will tell all the townes, cities & castelles that men shall goe by, for then I should make to long a tale, but only some countries and most principall cities and townes that men shall go by and through to go the right way.

[1] Armenia. [2] Persia. [3] Syria. [4] Relate.
[5] Travel or journey.

First, if a man come from the west side of the worlde as England, Ireland, Wales, Scotland and Norway, he may if he wyl, go through Almayne[1] and throughout the Kingdome of Hungary, which Kinge is a great lord and a mightie, and holdeth many landes & great, for he holdeth the land of Hungarie, Savoy,[2] Camonie,[3] a great part of Bulgary, that men call the land of Bugres, and a great part of the Kingdome of Rossie,[4] and that lasteth to the land of Mifland,[5] and marcheth on Siprus,[5] and men passe thus through the land of Hungary and through the Citie that men call Cipanum,[6] and through the castell of Nuburgh,[7] and by the yll Torwe,[8] towarde the ende of Hungarie and so by the river of Danubie, that is a full great ryver and goeth into Almayne, under the hilles of Lumbardy, and it taketh into him 40 other ryvers and it runneth throughout Hungary and through Cresses[9] and Crochie,[9] and goeth into the sea so strongely and

[1] Germany. [2] Sclavonia.

[3] Comania may now be placed as being on the north-west side of the Caspian Sea.

[4] Or Rosia, was Russia proper, by the Baltic ; the huge Empire now so termed being then called Muscovy.

[5] *Pynson* says Nyflond, and in some MSS. it is written indifferently Nyfland, Nyflond, Nislan, and Neflond; but I have no doubt but that by it is meant Livonia, as is explained Apian's *Cosmographie:* " qui est la derniere Province d'Alemaigne, et de la Chrestiété, vulgairement appelee Liefland ; " and this is the more likely as Siprus is spelt in *Pynson* and other editions Pruysse, *i.e.*, Prussia.

[6] *Pynson* says Chypron, other authorities Schyppronne, Cypron, and Chippronne.

[7] Neuburgh ; sometimes written Neaseburghe, Newbow, or Newborewe.

[8] In other editions " evyll."

[9] Cresses is rendered in other editions as Grece or Greece, but this is impossible, as also is Crochie, which *Pynson* calls Tracy, and others call Thracie or Thrace. It probably means

with so great might that the water is freshe xxx[1] myle within the sea and afterwards go men to Belgrave[2] and entereth the lande of Bugres and there pass men a bridge of stone that is over the river Marrock,[3] and so men passe through the lande of Pinseras[4] and come to Grece to the citie of Stermis,[5] and to the citie of Affinpane,[6] that was sometime called Bradre[7] the noble and so to the citie of Constantinople that was sometime called Bessameron[8] and there dwelleth commonly the Emperor of Grece.

Croatia, and he has muddled up the Save or Sau, a tributary to the Danube, which rises not far from Lombardy, joining the Danube at Belgrade.

[1] *Pynson* and others say 20 miles.

[2] Belgrade. [3] Now called the Morava.

[4] *Pynson* says Pynteras, others Pyncemartz, and Pyncoras.

[5] *Pynson* says Sternys, others Sternes, or Scernys.

[6] Written elsewhere Affynpayn, Assynpayn, and ad fines Epapie.

[7] This will best explain the difficulty of placing the localities, for this means Adrianople.

[8] Byzantium, the ancient name for Constantinople, the seat of the Western Empire.

At Constantinople is the best and the fairest church of the worlde, and it is of sainct Steven.[1] And before this church is a gylte image of Justinian the Emperour, and it is sitting upon an horse and crowned, and it was wont to holde a round appell[2] in his hand, & men say there that it is a token that the Emperour hath lost a part of his landes, for the appell is fallen out of the images hand: and also he hath lost a great parte of his lordshippe. For he was wont to be Emperour of Rome, of Grece, and of all Asia the lesse, of Surry, and of the land of Jude,[3] in the which is Jerusalem, & of the land of Egipt, of Percie & Arabia, but he hath lost all but Grece, and that lande he holdeth all onely. Men would put the appell in the images hande, but it will not holde it. This appell betokeneth the lordship that he had over all the world, and the other hand he lifteth up against the East,[4] in token to manasse[5] misdoers. This image standeth upon a pyller of marble.

[1] *Pynson* has Sophy, now the Mosque of St. Sophia.
[2] Probably an orb. [3] Judæa.
[4] *Pynson* says West, but others give East. [5] Menace.

At Constantinople is the crosse of our Lord and his cote without seame, the sponge and the rede with which the Jewes gave our Lord gall to drinke on the Crosse, and there is one of the nayles that our Lorde Jesu Christ was nayled with to the Crosse. Some men think that halfe the Crosse of Christ be in Cipres in an Abbey of Monkes, that men call the hill of the holy crosse, but it is not so, for the crosse that is in Cipres is the crosse on which Dysmas[1] the good theefe was hanged, but all men

[1] The names of the penitent and impenitent thieves vary slightly in different accounts. In the Apocryphal book of Nicodemus, cap. 7, vv. 10, 11, they are thus given: "But one of the two thieves who were crucified with Jesus, whose name was Gestas, said to Jesus, If thou art the Christ, deliver thyself and us. But the thief who was crucified on his right hand, whose name was Dimas, answering, rebuked him, and said, Dost thou not fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions: but this Jesus, what evil hath he done?"

But in the Apocryphal book, I. Infancy, cap. 8, vv. 1-7 (a Nestorian and Gnostic book), the names are given differently: "In their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night.

And, as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep.

The names of those two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive any thing of them;

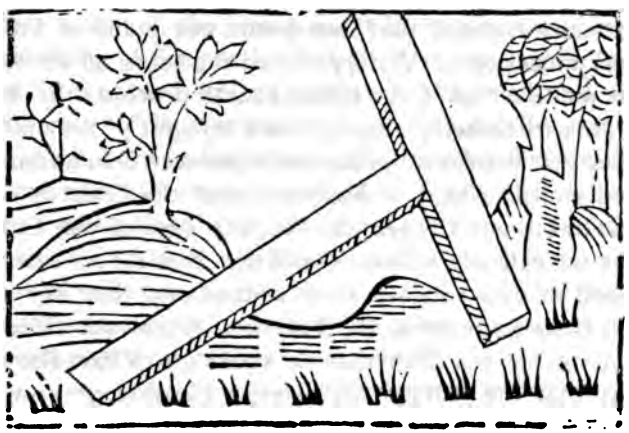
But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge, take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise.

When the Lady St. Mary saw the kindness which this robber did show them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins.

Then the Lord Jesus answered and said to his mother, When

wot[1] not that, & that is evil done but for the getting of the offering they say that it is the crosse of our Lorde, and ye shall understande that the crosse of our Lorde Jesus Christ was made of foure maner of trees, as it is conteyned in this verse following.

In cruce fit Palma, Cedrus, et Cypressus, Oliva.



For the piece that went ryght up from the earth unto the head was of Cipres, and the piece that went overthwart, to the which his handes were nayled, was of Palme, and the stock that stood within the earth in the which they had made a morteys, was of Cedre, and the table aboue his head was a foote and a half long, on which y[e] tytle was written, y[t] was of Olyve. Y[e] Jewes

thirty years are expired, O Mother, the Jews will crucify me at Jerusalem.

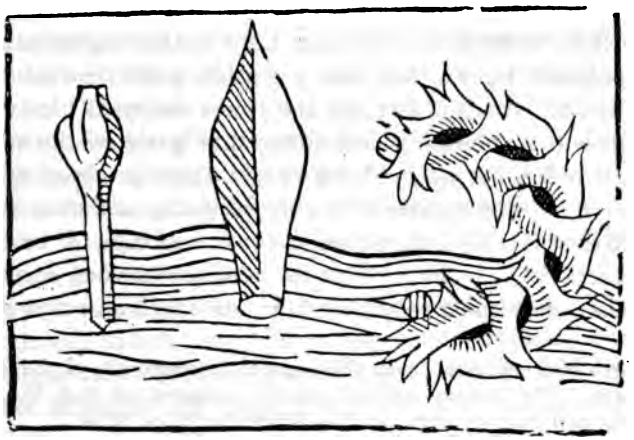
And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into Paradise."

[1] Know.

made this crosse of these foure maner of trees for they thought y^{t} our Lord shold have hanged as long as ye crosse might last, therefore they made the foote of Cedre, for Ceder may not in the erth ne[1] in water rot; they thought that the body of Christ shold have stonken, they made the piece y^{t} went from the yearth upwarde of Cipres so that the smell of his body shold greve no man that came by, and that overthwart was made of Palme in signification of Victory. And the table of the tytle was made of Olive, for it betokeneth peace, as the story of Noe witnesseth, when ye dove brought ye braunch of Olive that betokened peace made between God and man. And you also shal understande, that the Christen men that dwell over the sea, say that the pece of the Crosse that we call Cipres was of the tree that Adam eate the appell of, and so finde they written, and they say also that their scripture saith, that when Adam was sicke he sayd to his son Seth that he shold go to Paradise and pray that the Aungel that kepeth Paradise, y^{t} he wold send him oyle of the tree of mercy for to anoynte him that he might have health, & Seth went, but the Aungel would not let him com in at the gate, but said unto him that he might not have ye oyle of mercy, but he took him three carnels[2] of the same tree that his father eate the appell of, and bad him as sone as his father was dead, that he should put these carnels under his tongue and bury him, and he did so, and of these three carnels sprang a tree, as the Angel sayd and when the tree bare fruite, then shold Adam be made whole. And when Seth came againe and founde his father dead, he did with the carnels as the Aungell commaunded him, of the which came three trees, whereof a crosse was

[1] Nor. [2] Kernels—another edition says Greynes.

made that bare good fruite, that is to say, our saviour Jesu Christ, through whom Adam and all that came of him should be saved and delivered from everlasting death, but[1] if it be their owne defaute.[2] This holy crosse had the Jewes hid under the earth in ye rock of the mount of Calvery, & it laye there two hundreth yeares and more, as they say, unto the tyme that Saint Elene found it, the which Saint Elene was daughter of Coel King of Englande, that then was called Britaine, and after maried to Constantius, fyrst Consul and after Emperour of Rome, who had by hir issue Constantine the great, born in England and afterward Emperour of Rome, which Constantine turned the name of Bezansium into Constantinople, he reedified that citie, and made it monarcall seate of all Europa and Asia Minor. Also ye shall understande that the crosse of our Lord was in length viii cubites and that the piece that went overthwart was three cubites[3] and a halfe.



[1] Except. [2] Fault.

[3] This measure varied. It was generally accepted as being the

A part of the crowne of our Lord Jesu wherewith he was crowned & one of the nayles, and the speare head and many other reliques are in France at Paris in the chapell of the King, and the crowne lyeth in a vessell of cristall wel dight and richly, for ye French King bought these reliques sometime of the Jewes, to whome the Emperour had laid them to pledge for a great sume of golde. And although men say that this Crowne was of thornes—ye shall understand that it was of Jonkes[1] of the sea, which be white and pricketh as sharp as thornes, for I have seene and beheld many times that at Paris, and that at Constantinople, for they were both of one, and made of Jonkis of the sea. But men have departed him in two partes, of the which one parte is at Paris, and the other part at Constantinople, and I haue a point thereof that seemeth a white thorne, and that was given me for a great friendeship—for there are many of them broken and fallen into the vessell, when they shew the Crowne to great men or lordes that come theither. And ye shall understande that our Lord in that night that he was taken, he was led into a garden, and there he was examined sharply, & there the Jewes crowned him with a crown of abbespine[2] braunches that grew in the same garden & set it on his head so fast, that the blood came downe by many places of his visage, necke, and shoulders, and therefore hath the abbespine many vertues, for he that beareth a braunche of it about him, no thunder, nor any maner of tempest may hurt him, nor the house that it is

length of a man's arm from the elbow to the extremity of the little finger. The Roman cubit is usually reckoned as $17\frac{4}{10}$ in., the Scriptural cubit at 22 in., and the English cubit at 18 in.

[1] Rushes. *Juncus Maritimus.*

[2] Albespine—probably meant for *White thorn.*

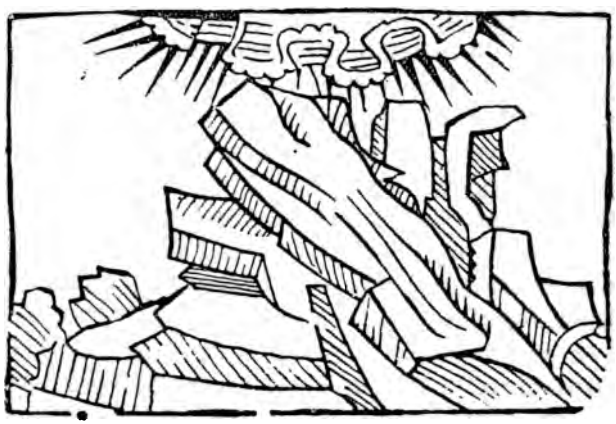
in may no evill ghost come, nor in no place where it is. And in that same garden Sainct Peter denied our Lord thrise. And afterward was our Lord led before the Bishop and ministers of the lawe into another gardein of Anne[1] and there was he examined, scorned & crowned efte[2] with a swete thorn that men called barbareus[3] that grew in the same gardein and that hath many vertues. And afterward he was led to a gardein of Caiphas, and there he was crowned again with eglentine,[4] and after that he was led to a chamber of Pilate & there he was crowned, and the Jewes set him in a chaire and clad him in a mantell of purpure[5] and then made they a crowne of Jonkes of the sea and there they kneled to him & scorned him saying *Ave rex Judeorum* That is to say, haile King of Jewes. And of this crowne, halfe is in Paris and the other halfe at Constantinople, the which our Saviour Jesu Christ hadde on his head, when he was nayled on the crosse, and therefore shall men honour and worship it, and holde it more worthy then any of the other. And the speare shaft hath the Emperour of Almaine, but the head which was put in his side is at Paris they say, in the holy chappell, and oft tymes sayth the Emperour of Constantinople, that he hath the speare head & I have often seen it, but it is greater than that at Paris. Also at Constantinople lyeth Sainct Anne our ladie's mother, whom Saint Elene caused to be brought from Hierusalem, and there lieth also the body of Saint John Chrisostome that was bishop of Constantinople. There lyeth also sainct Luke the Evangelist, for his bones were brought from Bethany where he was buried: and many other relyques are there, and there is of the vessell of

[1] Annas. [2] Again. [3] ? *berberis*.
[4] Honeysuckle. [5] Purple.

stone as it were marble, which men call Idryus, that evermore droppeth water & fylleth himselfe every yeare once. And ye shall wete that Constantinople is a fayre citie and well walled & it is three cornered, and there is an arme of the sea that men call Hellespon, and some men call it the bunch[1] of Constantinople and some call it the brace[2] of sainct George, and this water encloseth two partes of the citie, and upward to the sea upon that water was wont to be the great citie of Troy in a fayre plaine, but that citie was destroyed by the Grekes.

CAP: II.

Of the Ilandes of Grece.



ABOUT Grece be many yles that men cal Calastre,[3] Calcas Settygo, Thoysoria, Mynona, Faxton, Molo,

[1] *Bouche*, the mouth.

[2] Arm. *Lat. brachium*, as we should say, an arm of the sea.

[3] Calliste, which Ferrarius, in his *Lexicon Geographicum* (edit.

Carparte and Lempne, and in this yle is mount Athos that passeth the clowdes & there are divers speaches and many countries that are obedient to the Emperour of Constantinople, that is to say Turcoply, Pyncy, Narde, Comage and many other, Tracy & Macedony, of which Alexander was king. In this countrey was Aristotle borne, in a citie that men call Strages, a little from the citie of Tragie, & at Strages is Aristotle buried, and there is an aulter on his tombe, and there they make a greate feast every yeare as he were a saint, & upon his aulter the lordes holde their great counsayles and assemblies and they think, that through the inspiration of God & him, they should have the better councill. In this countrey are right highe hilles, there is an hill that men call Olimphus that departeth Macedonie and Tracy, and is as high as the cloudes, and the other hill that men call Athos is so highe, that the shadow of him stretcheth unto Olimphus and it is neare lxxvii myle between, and above that hill is the aire so cleere, that men may fele no wynde there, and therefore may no beast live there the ayre is so drye, and men say in the

1670), says is an island in the Ægean Sea. The other islands have different names in different MSS., but are not worth the trouble of identifying, except Lampne as Lemnos—where Mandeville places Mount Athos. *Plutarch* and *Pliny* said that, in the summer solstice this mountain projected its shadow on the market-place of Myrina, the capital city of Lemnos, and that a brazen cow was there erected to mark the termination of the shadow; but this is as probable as the distance given, namely, seventy-seven miles, which is manifestly erroneous. The spelling of the geographical names is very bad, and renders it a difficult task to identify them: for instance, if it were not a well-known fact that Aristoteles was born and buried at Stagira, it would be very difficult to identify Strages as being the same place. Again, Olimphus is used instead of Lemnos, in connection with the shadow of Mount Athos.

countrey that Philosophers somtyme went up to these same hilles and helde to their noses a sponge wet with water for to have ayre, for the ayre was so drye there & above in the pouder[1] of the hill they wrote letters with their fingers, and at the yeares ende they came againe and found those letters which they had written the yeare before without any defaute,[2] and therefore it seemeth well that these hilles passe the cloudes to ye pure aire.

At Constantinople is the Emperours palaice which is fayre and well dight,[3] and therein is a palaice for justing,[4] and it is made about with stages that eche man may well see and none greve,[5] other & under these stages are stables vauted for the Emperours horses and all the pillers of these stables are of marble. And within the church of Saint Sophy, an Emperour wold haue layd the body of his father when he was dead, and as they made the grave they found a body in the earth & upon that body lay a great plate of fine gold & there upon was written in Ebrew, Greke & Latin letters that sayde thus: *Jesus Christus nascetur de virgine Marie, et ego credo in eum.* That is to say, Jesu Christ shal be borne of the Virgin Mary & I believe in him. And the date was that it lay in the earthe 200[6] yeare before our Lord Jesu Christ was borne, and yet is that plate in the treasory of the Church, and men say that it was Hermogenes[7] the wise man. And neverthelesse if it be so that men of Grece be Christen, yet they vary from our

[1] Powder, dust. [2] Uninjured. [3] Furnished.
[4] Jousting or tilting. [5] Inconvenience.
[6] *Pynson* and other editions say Two thousand.
[7] Here the chronology is somewhat involved, as Hermogenes lived in the time of Marcus Aurelius Antoninus, *who was born* A.D. 121.

fayth, for they say that the holy ghoste commeth not out of the sonne, but all onely of the father, and as they are not obedient to the Church of Rome, nor to the Pope, and they saye that theyr Patryarkes haue as much power over the sea, as the Pope hath on this syde the sea. And therefore Pope John the XXII. sente letters to them, how Christen fayth should be all one, and that they shoulde be obedient to a pope that is Christes Vykar in earthe, to whome God gave plaine[1] power to binde and to assoyle,[2] and therefore they should be obedient to him. And they sent him divers aunsweres, and among other they said thus. *Potentiam tuam summam circa subjectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum fit, quia Dominus nobiscum est. Vale.* That is to say, we beleve wel that thy power is great upon thy subjectes. We may not suffer thy pryde. We are not in purpose to fulfille thy covetyse.[3] Our Lorde be with thee, for our Lorde is with us. Farewell. And other aunswere might not be haue of them. And also they make theyr sacrament of the aulter of therf bread,[4] for our Lord made it of therf bread when he made his maunde.[5] And on sherthursday[6] make they theyre bread in tokening of the maunde, and they dry it at the sonne,[7] and kepe it all the yeare & give it to sick men instede of gods body. And they make but one unction when they Christen Children, and they anoynt no sick men, and they say there is no purgatory, and soules shall haue neither joy ne payne untill the day of dome.[8] And they say that fornication is no

[1] Plenary. [2] Absolve. [3] Covetousness.
[4] Unleavened bread. [5] Last Supper. [6] Shrove Thursday.
[7] In the sun. [8] Doom, or the day of judgment.

deadly sinne, but a kindly thing, and that men & women shoulde wed but once, and who so weddeth more than once theyr children are bastards and gotten in sinne, and theyr priestes also are wedded, and they say that usury or simony is no deadly sinne and they sell benefices of holy churche, and so did men of other places and is great sclaunder,[1] for now is Simony King crowned in holy churche, God amende it when his will is. And they say that in Lent men should not singe masse but on the Saterday and on the Sonday, and they fast not the Saterday no tyme in the yeare, but if it be Christmas or Easter even. And they suffer no man that is on this side the Grece sea to sing at theyr aulters, and if it fall that they do through any hap,[2] they wash theyr aulters as sone without tarieng with holy water, and they say that there should be but one masse sayde at one aulter in a day. And they say that our Lorde did neuer eate meate but that he made a token[3] of eating. And also they say that we sinne deadly in shaving of our berdes, for the berde is a token of a man, and a gift of our Lord and they saye that we sinne in eating of beastes that were defended[4] in the olde lawe, as swyne, hares and other beastes.

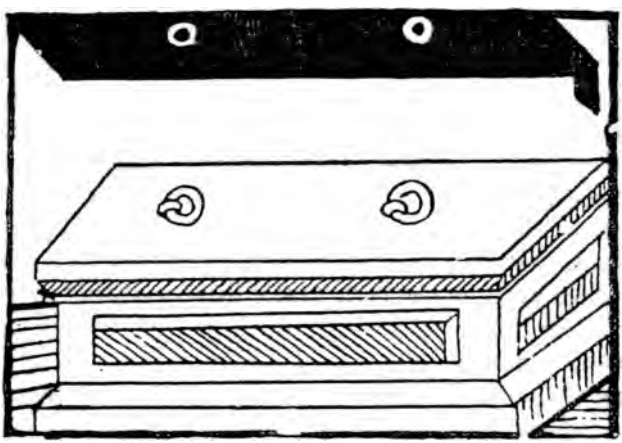
And thus they saye that we sinne in eating of fleshe on the dayes before Ashwednesday, and in eating of fleshe on the Wednesdaye, and when we eate chese or egges on the Fryday and they curse all those that eate no fleshe on the Saterday. Also the Emperour of Constantinople maketh the Patriarkes, Archebishoppes and Bishoppes, and he giveth all the dignities of the churches, and depryveth them that are unworthy, although it be so

[1] Scandal. [2] If by chance they should do so.
[3] Only seemed to eat. [4] Forbidden.

that these touch not the way, nevertheless they touch that which I haue behight[1] to shew a parte of the custome, maners, and diversitie of countries, and for this is the first countrey that is discordaunt from our faithe and letteth[2] our faithe on this side the sea, therefore haue I sette it here that ye may see the diversitie between our faith & theirs, for many men haue great liking to here speake of straunge things.

CAP: III.

To come againe to Constantinople for to go toward the holy land.



NOW come we againe for to know the way from Constantinople. He that will go through Turkey, he goeth through the citie of Nyke,[3] and passeth through

[1] Promised. [2] Hinders. [3] ? Salonika.

the gate of Chivitot that is right highe, and it is a myle and a halfe from Nyke, and who so wyll go by the brache[1] of Sainct George, and by the Greeke sea there as Sainct Nicolas lyeth, and other places. First men come to the yle of Silo, and in that ile groweth mastike upon small trees as plomtrees, or chery trees. And then after men go through the ile of Pathmos, where Saint John the Evangelist wrote the Apocalips and I do you to wete,[2] when our Lorde Jesu Christ died, Saint John the Evangelist was of the age of xxxii yeare and he lived after the passion of Christ lxiii[3] year and then died. Fro Pathmos men go to Ephesim which is a faire citie and neare to the sea, and there died sainct John & he was buried behind the high aulter in a tombe, and there is a fayre church, for Christen men were wont to holde that place, but in the tombe of sainct John is nothing but Manna, for his body was translated[4] into paradise, & the Turkes hold now that citie and the church, and all Asia the lesse, & therefore is Asia the lesse called Turkey. And ye shall understand that sainct John did make his grave ther in his lyfe and laied himselfe therein all quick[5] & therefore some say he dyed not, but that he resteth there unto the day of judgement, and therefore truely there is a great marvaile, for men may see there apertly[6] ye earth of the tombe many times stirre and move, as there were a quick thing under. And from Ephesim, men go through many iles in the sea unto the citie of Pateran[7] where sainct Nicolas was borne and so to Marca[8] where he by the grace of God was chosen Bishop, and there groweth right good

[1] See foot note, *ante*, p. 19. [2] Know. [3] *Pynson* says 67.
[4] Taken up to heaven. [5] Living, alive. [6] Openly.
[7] Patera, a city of Lycia. [8] Myra, also in Lycia.

wyne and strong, that men call the wyne of Marca. From thence men go to the yle of Crete, which the Emperor gave sometime to Jonais.[1] And then men passe through the yles of Cophos and Lango[2] of the which yles Ipocras[3] was lord, and some say that in the yle of Lango is Ipocras daughter in maner of a Dragon, which is a hundred foote long as men saye, for I have not seene it, and they of the yles call hir the lady of the countrey, and she lyeth in an olde castell and sheweth hir thrise in the yeare, and she doth no man harme and she is thus changed from a damosell to a dragon through a goddesse that men call Diana, and men say that she shall dwell so unto the tyme that a knighte come that is so hardy as to go to hir and kisse hir mouthe, and then shall she tourne againe to hir owne kinde, and be a woman, and after that she shall not live long. And it is not long sith[4] a knight of the Rodes[5] that was hardy and valiant said that he would kisse hir, and whan the Dragon began to lifte up hir head againste him, and he saw it was so hideous, he fled awaye, and the Dragon in hir anger bare the knight on a roche, and of[6] that cast him into the sea and so he was lost.

[1] The Genoese. [2] The island of Cos.
[3] Hippocrates, the famous physician, who was born at Cos.
[4] Since. [5] The island of Rhodes. [6] Off.

CAP: IIII.

Yet of the same Dragon.

ALSO a young man that wist not of the Dragon, went out of a shippe and went through the yle till he came to a Castell, and came into the cave and went so long till he founde a chamber, and there he saw a damosell that kemde[1] hir heade & loked in a mirrour, and she had much treasure aboute hir, and he trowed[2] she had been a common woman that dwelled ther to kepe men, and he abode[3] the damosel, and the damosel saw the shadowe of him in the mirrour, & she tourned toward

[1] Kemped or combed. [2] Thought.

[3] *Pynson* says "obeyed unto the damsell"—that is, made obeisance, or bowed to her.

him and asked what he would, and he said he would be hir paramoure or lemman,[1] and she asked him if he were a knight, and he sayd nay, and she sayd then might he not be hir lemman, but she bad him go againe to his fellowes and make him knighte and come againe on the morow and she woulde come oute of the cave and then hee shoulde kisse hir on the mouth, and she badde him haue no dread, for she would do him no harme, although she semed hidious to him, she sayd it was done by inchauntment, for she sayd that she was such as he saw hir then, and she sayd that if he kissed hir, he should haue all the treasure, and be hir lord, and lord of all those yles. Then he departed from hir and went to his fellowes in the ship, and made him knight, and came againe on the morow to kisse the damosel, and when he saw hir come out of the cave in forme of a dragon, he had so great dread, that he fled to the ship, and she folowed him, and when she saw that he tourned not againe, she began to crye as a thing that had much sorow, and tourned again, and sone after the knight dyed, and sithen[2] hetherto might no knight see hir but he died anon. But when a knight commeth that is so hardy to kisse hir, he shall not dye, but he shall tourne that damosel into hir right shape and shal be lord of the countrey aforsayde. And from thence men go to the yle of Rodes, the which the hospitallers held and governed, and that they took sometime from the Emperour, and it was wont to be called Colles[3] and so yet the Turkes call it Colles. And sainct Paule in his Epistels writeth to them of the yle Collocenses.[4] This yle is

[1] Sweetheart. [2] Since then.

[3] From the Colossus there, a statue of Jupiter 70 cubits high, and which was accounted as one of the wonders of the world.

[4] This is not so. The Epistle to the Colossians was addressed

nere CLxxx[1] myle from Constantinople. And from this yle of Rodes, men go into Cipres where are many vines, the first is red and after a yeare they war all white, and those vines that are most white, are most cleare and best smelling, And as men passe by the way by a place where was wont to be a great citie that men call Sathalay, and all that countrey was lost through the folly of a young man, for he had a faire damosell that he loved well, and she dyed sodenly & was buried in a grave of Marble & for the great love he hadde to hir, he went in a nighte to hir tombe and opened it, & went and lay by hir and when he had done he went away, & when it came to the ende of ix monthes a voice came to him & sayd in this maner as in the next chapter foloweth.

to the inhabitants of Colossæ, a city in Phrygia—which is clearly shown by his referring in cap. 4, v. 13, to two neighbouring cities. "For I bear him record, that he hath a great zeal for you, and them that are in *Laodicea*, and them in *Hierapolis*."

[1] *Pynson* and others say 800.

CAP: V.

Of a young man and his lemman.

GO unto the tombe of the same woman that you hast lien by & opē it, behold well that which thou hast begotten on hir and if thou let for to go, thou shalt haue a great harme, and he went and opened the tombe and there flew out an head[1] right hideous for to see, the which head flew all about the citie and countrey, and sone after the citie and the countrey sanke downe, & ther are many perilous passages. Fro Rodes to Cipres

[1] An edder, or adder—really meaning a winged serpent.

is five hundred mile and more, but men may go to Cipres and come not at Rodes. Cipres is a good yle & a great, and there are many good cities, and there is an Archbishoppe at Nichosy,[1] and foure other Bishops in the lande. And at Famagost is one of the best havens on the sea that is in the worlde, and there are christen men and Sarasins and men of all nations. In Cipres is the hill of the holy crosse, and there is the crosse of the good thefe Dismas, as I sayd before, and some wene[2] that there is halfe of the crosse of our lord, but it is not so, and they do wrong that make men to believe so. In Cipres lieth S. Simeon, of whome the men of the countrey make a great solempnitie, and in the Castell of Amours lyeth the body of Saint Hillarion, and men kepe it worshipfully, and beside Famagost was sainct Barnarde[3] borne.

[1] Nicosia. [2] Imagine. [3] Barnabas.

CAP: VI.

Of the maner of hunting in Cipres.

IN Cipres men hunte with Pampeons[1] that be lyke to Leopards, and they take wylde beastes right well and they are somewhat more than lions, and they take more sharply wilde beastes then houndes. In Cipres is a maner that lordes and other men eate upon the earthe, for they make diches within the earth all about the hall depe to the knee, and they pave them, and when they

[1] Large wild dogs; they are described by *Jacobus de Vitriaco* (the Cardinal), in his *Historiæ Orientalis*, thus: "*Papiones* quos appellant, canes silvestres, acriores quam lupi."

will eate, they goe therein & sit there, this they do to be more freshe, for that lande is hotter then it is here. And at great feastes and for strange men, they set formes and bordes as they do in this countrey, but they had lever[1] sit in the earth. From Cipres men go by lande to Hierusalem, and by sea, and in a day and a night he that hath good wind may come to that haven of Tyre that now is called Sur, and it is also at the entre of Surry.[2] There was sometime a fayre citie of christen men, but the Sarasins haue destroyed the most parte thereof, and they kepe ye hauen righte well, for dread that they haue of Christen men. Men might go right to that haven and come not in Cipres, but they go gladly to Cipres to rest them on the lande, or else to by[3] thinges that they haue nede of to their living. Upon the sea side men may find many rubies, and there is a well that holy write speaketh of

Fons ortorum et puteus aquarum viventum. That is to say, The well of gardeines and diches of waters living. In the citie of Tyre sayde the woman to our Lorde, *Beatus venter qui te portavit et ubera que succisti.* That is as much to say, Blessed be the body that bare thee, and the pappe of the which thou suckest. And there our Lorde forgave the woman of Canee hir sinnes, and there was also in that place wont to be the stone on which our Lord sat and preached & on the same stone was founded the Church of Sainct Saviour. And upon that See is the citie of Saphon, Sarep, or Sodome and there was wont to dwell Elias the prophet & there was raised Jonas the prophete the widowes sonne, and fiue myle from Saphen is the citie of Sydon, of which citie Dido that was Eneas wife after the destruction of Troy

[1] Liefer, rather. [2] Syria. [3] Buy.

was queene, and that founded the Citie of Carthage in Affryke and now is called Didonsart. And in the citie of Tyre raigned Achilles, the father of Dido and a myle[1] from Sidon is Beruth, & from Beruth to Sardena is three days journey and from Sardena is five myle to Damas.

CAP. VII.

Of the haven of Jaffe also named.

WHO so will go lenger upon the sea and come nerer to Hierusalem—you shall go from Cipres by sea to porte Jaffe, for that is the next haven to Hierusalem, for from that haven it is but a days journey & a halfe to Hierusalem And that haven is called Jaffe, and the towne Affe after one of Noyes[2] sonnes that men call Japheth that founded it, and now it is called Jops. And ye shall understand that it is the eldest town of the world, for it was made before Noes floud and there be the bones of a giaunts side that be XL fote long.

CAP : VIII.

Of the haven of Tyre.

AND who arriveth at the first haven of Tyre, or of Surrey beforesayde, may go by land if he will to Hierusalem, and he goeth to the citie of Acon in a day,

[1] Other editions say 16 miles. [2] Noah's.

it was called Tholomayda, and it was a citie of christen men sometime, but it is now destroyed and it is on the sea. And it is from Venice to Acon by the sea two thousand and Lxxx myle of Lombardy & from Calabre or fro Cicill it is to Acon a thousand three hundred miles of Lombardy.

CAP. IX.

Of the hill Carme.

AND the yle of Grece[1] is right in the mid way, and beside this citie of Acon towarde the sea at

[1] Crete.

viii[1] hundred furlonges on the righte hande towarde the southe is the hil Carme[2] where Elias the prophet dwelled, and there was the ordre of Carme[3] fyrst founded. This hyl is not ryghte greate, ne hygh, and at the foote of this hill was sometime a good citie of chrysten men, that was called Cayphas, for Cayphas founded it, but it is nowe all wasted. And at the lyfte syde of the hyll is a Town that men call Saffre, and that is sette upon another hil, there was Sainct James and saynt John borne, and in the worshippe of them is there a faire church made. And from Tholomayda that men now call Acon, to a great hill that men call Ekale[4] de Tyrreys is an hundred furlongs, and beside that citie of Acon runneth a lyttle ryver that men call Belyon, and there nere is the fosse of Minon[5] all round that is a hundred cubytes or shaftments[6] broade, and it is all full of gravell, cleare shyninge, whereof men make white glasse cleare, and men come from far countreys by shippe, and by lande with cartes to take of the gravell & if there be never so much taken thereof in a daye, on the morow it is full againe as ever it was, and that is great marvaile, and there is alwaye winde in that fosse that styreth alway the gravell and maketh it troubled. And if a man put or do therein any mettal, as sone as it is therein it waxeth glasse, and the glasse that is made of this gravell if it be done[7] into the gravell tourneth againe

[1] *Pynson* and others say 120 furlongs.
[2] Carmel. [3] Carmelite friars.
[4] The scale, or ladder, of Tyre.
[5] Meaning the sepulchre of Memnon.
[6] A shaftment was a measure taken from the top of the extended thumb to the outmost part of the palm—usually taken as six inches.
[7] Buried.

into the gravell as it was before & some say that it is a swallow[1] of the sea gravell.[2]

CAP. X.

How Sampson slew the King and his enimies.

ALSO from Acon beforesaid, men go three[3] journeys to the citie of Philisten, that now is called Gaza, that is to say the rich citie & it is right fayre and full

[1] Whirlpool.

[2] This story is said to come from Solinus, and is mentioned in Münster's Cosmographia, and in other books.

[3] *Pynson* and others say four.

of folke and it is a little uppon the sea, and from that citie broughte the strong Sampson the gates of the Citie uppon a highe hill, where he was taken in the Citie, and there he slewe the King in his palace, and many thousande more with him, for he made an house to fall on them. And from thence shal men go to the citie of Cesaryen,[1] and so to the castell of Pylleryns[2] and then to Askalon, and so forth to Japhat[3] and so unto the holy citie of Hierusalem.

CAP. XI.

The waye to Babylon whereas the Soudan dwelleth.

AND whoso wyll go through the lande of Babylon where the Soudan[4] dwelleth, to have leave to go

[1] Cæsarea. [2] Pilgrims. [3] Jaffa. [4] Sultan.

more sykerly[1] throughe the Churches & countreys, and to go to mount Sinay before he come to Hierusalem, and then turne agayne by Hierusalem; he shall goe from Gaza to the castell Dayre. And after a man commeth out of Surry, and goeth in the wildernesse, where the waye is full sandy, and the wyldernesse lasteth eyght Journeys,[2] where men findeth all that them nedeth of vytayles and men call that wyldernesse Archelleke,[3] and whan a man commeth out of this deserte, hee entreth into Egypte, and they call Egypte, Canopat,[4] and in another language men call it Mersyne,[5] and the fyrste goode towne that men fynde is called Beleth, and it is at the ende of the Kingdome of Alape,[6] and from thence men come to Babylon and to Kayre,[7] and in Babylon is a fayre churche of our lady, where she dwelled vii yeare when she was oute of the lande of Jewes, for dreade of Kynge Herode. And there lyeth the bodye of Saynte Barbara vyrgyn, and there dwelled Joseph whan he was solde of his brethrene, and there made Nabugodonosor put the children in (*the*) fire, for they were of right[8] trouth, the which chyldren men call Anania, Azaria, and Misael (as ye psalme of Benedicite saith) but Nabugodonosor called them thus, Sydrac, Mysac, Abdenago, that is to say, God glorious, God victorious, God over all Kingedomes, and that was for myracle that he made Goddes sonne, as he sayd, go wyth those chyldren throughe the fyre. There dwelleth the Soudan, for there

[1] Certainly, surely. [2] Day's march.
[3] Athylec, Abylech, Alhylet, Alhelet, Abylet.
[4] Query Canopus, a city 12 miles from Alexandria, named after the pilot of Menelaus' vessel, who was buried here.
[5] Mersur, Morsyn. [6] Aleppo. [7] Cairo.
[8] True faith.

is a faire citie and a stronge castell and it standeth upon a rocke. In that Castell is always dwellyng to kepe the castell and to serve the soudan, above viii[1] thousand persons or folk that take all theyr necessaries at the Soudans courte. I should well knowe it, for I dwelled with him soudiour[2] in his warres a great while agayne the Bedions,[3] and he wold haue wedded me to a great princes daughter ryght richly, if I would haue forsaken my faith.

CAP. XII.

Yet here followeth of the Soudan and of his Kingdomes that he hath conquered, which he holdeth strongly with force.

AND ye shall understand that the Soudan is lorde of v Kingdomes: the which he hath conquered and gotten to him by strength, and these be they—the Kingdome of Canopate (*that is*) the Kingdome of Egipte, the Kingdome of Hierusalem: whereof David and Salomon were Kings, the Kingdome of Surry, of the which the citie of Damas[4] was the chiefe, the Kingdome of Alape in the lande of Dameth, and the Kingdome of Arabya: which was one of the three Kinges that made offeryng to our Lorde when he was borne, and many other landes he holdeth in his hande, and also he holdeth Calaphes[5] that is a great thing to the Soudan, that is to say, among them Roys[6] yle and this vale is colde.

[1] Other editions say 6,000. [2] Soldier. [3] Bedouins.
[4] Damascus. [5] Khalifs.
[6] Who are accounted there as kings.

And then men go uppon the mount of Sainct Katherina and that is much higher than the mount Moyses. And

there as saint Katheryn was graven[1] is no church ne castell, ne other dwelling place, but there is an hyll of

[1] Buried.

stones gathered togither, about the place there she was graven of Aungels, there was wont to be a chapell, but it is all cast downe & yet lyeth there a great parte of the stones.

But under the foote of mount Sinay is a monasterie of Monkes, and there is the church of Sainct Katherine wherein be many lamps brenning, and they have oyle onlye enough to eate and to brenne, and that they haue by myracle of God, there come certaine of all maner of byrdes euery yeare once, lyke pylgrymes and eche of them bringeth a braunch of olyve in token of offering, whereof they make much oyle.

CAP. XIII.

For to returne fro Sinay to Hierusalem.

NOW sythen a man hath visited this holy place of Sainct Katheryn and he will torne to Hierusalem, he shall fyrst take leave of the Monkes, and recommend him specially to their prayers, then those Monks will freely giue to Pilgrims victuals to pass through the Wildernesse to Surry & that lasteth well xiii Journeys. And in that wyldernesse dwell many Arabyns that men call Bedoins and Ascoperdes,[1] these are folk that are full of all maner of yll condycyons, and they have no houses, but tentes, the wyche they make of beastes skinnes, as of camelles and other beastes the whyche

[1] Or Giants from the Arabic *askhaf*, a tall, big-boned man. It will be remembered that Sir Bevis of Southampton brought home a Giant Ascapart—who probably was one of them.

they eate, and thereunder they lye, and they dwell in places where they maye fynde water, as on the rede sea,

for in that wildernesse is greate defaute of water, and it faileth ofte where a man findeth water one time, he fyndeth it not another tyme, and therefore make they no houses in those countreys. These men that I speake of tyll not the land, for they eate no breade, but[1] yf it be anye that dwelleth neare a goode towne. And they rost al theyre fishes and flesh upon the hote stones agaynst the sonne, and they are stronge men and well fyghtynge, and they do nothinge but chace wyld beastes for theyr sustenaunce, and they sette[2] not by theyr lyves, therfore they dreade not the Soudan nor no prince of all the worlde. And they haue greate warre wythe the Soudan, and the same tyme that I was dwelling with him they bare but a shelde and a speare for to defende them with, and they holde[3] none other armour, but they wynde

[1] Unless. [2] They value not. [3] Have.

theyr heades and neckes in a great lynnen clothe,[1] and they are men of full yll kynde.

CAP. XIIII.

As men are passed this wyldernesse againe comming to Hierusalem.

AND when men are passed this wyldernesse towarde Hierusalem they come to Barsabe[2] that was sometime a fayre and a lykyng towne of Christen men, and yet is some of their churches, and in that towne dwelled Abraham the Patryarke. This towne of Barsabe founded Uryas wife, of whom David engendred Salomon the wyse that was Kyng of Hierusalem, and of the xii kindes[3] of Israell, and he raigned xl yeare. And from thence

[1] A turban. [2] Beersheba. [3] Tribes.

go men to the vale of Ebron, that is from thence nere xii myle and some call it the vale of Mambre,[1] and also it is called the vale of Teeres, for as much as Adam in that vale he wept a hundred yeare the death of his sonne Abel that Cayne slew. And Ebron was sometime[2] the principall Citie of the Philistines & there dwelled giaunts & there it was so free, that all that had done evill in other places were there saved. In Ebron Josue and[3] Calope and theyr felowship came fyrst to espy how they might wynne the lande of promyssion. In Ebron David raigned fyrst vii yeare and a halfe & in Hierusalem he raigned xxxii[4] yeare and a halfe, and there be the graves of the Patryarkes—Adam, Abraham, Jacob and theyr wyves, Eve, Sare, Rebecca[5] and they are in the hanging[6] in the hyll. And under them is a right fayre Churche Kirnelde[7] after the facion and maner as it were a Castell, the which the Sarasins keepe right well, and they haue that place in greate worship for the holy Patryarkes that lieth there, and they suffer no Christen men ne Jewes to come therein but they have speciall grace of the Soudan, for they holde Christen men and Jewes but as houndes that should come in no holy place, and they call the place Spelunke[8] or double cave or double grave ; for one lyeth on another, and the Sarasins call it in theyr language Caryatharba, that is to say the place of Patryarkes, and the Jewes call it Arboth. And in that same place

[1] Mamre. [2] Formerly.

[3] Jehoshua and Caleb (see Numbers, cap. 13).

[4] *Pynson* and others say 33 years and a half.

[5] All other editions have "and of Lya," or Leah, who is evidently here forgotten.

[6] Caves cut in the side of the rock.

[7] Crenelated or battlemented.

[8] Lat. *Spelunca*, a cave.

was Abrahams house, and that was the same Abraham which sat in his dore, and saw three persons and worshipped but one, as holy wryt witnesseth saying, *Tres videt et unum adoravit.* That is to saye, he saw three and worshipped but one, and him took Abraham into his house.

CAP. XV.

Here foloweth a lyttle of Adam & Eve and other things.

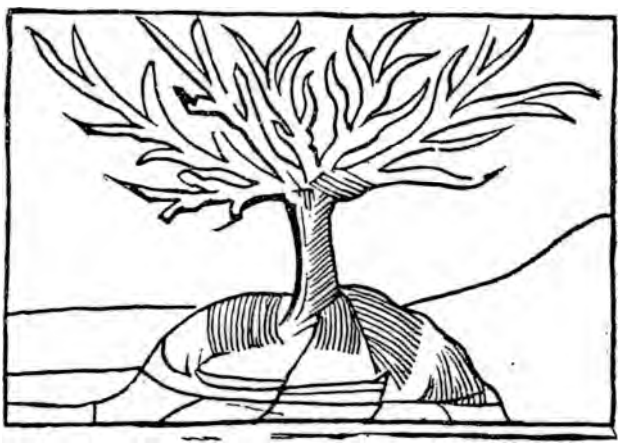
AND right nere to that place is a cave in a Roche where Adam and Eve dwelled whan they were dryven out of Paradyse, and there got they theyr chyldren. And in that place was Adam made as some men saye, for men called sometime that place the felde

of Damasse,[1] for it was in the worshippe[2] of Damasse; and fro thence he was translated into Paradyse as they saye, and afterwarde he was driven out of Paradyse, and put there agayne, for the same daye that he was put into Paradyse, the same day he was driven out, for so soone he synned. And there begynneth the yle[3] of Ebron that lasteth nere to Hierusalem, and the Aungell bad Adam that he should dwell wyth his wyfe, and there they engendred Seth, of the which kyndred[4] Jesu Christ was borne. And in that vale is the felde where men draw out of the earth a thinge the which men in that countrey call Chambell and they eate that thinge in the stede of spyce & they beare it to sell, and men may not grave[5] there so deepe ne so wyde, but it is at the yeares ende full againe up to the sydes through the grace of God. And two myle from Ebron is the grave of Loth[6] that was Araham's brother.

[1] Damascus. [2] *Pynson* and others say lordship.
[3] Vale. [4] Kindred or tribe. [5] Dig. [6] Lot.

CAP. XVI.

Of the dry tree.



WHEN a lyttle from Ebron is the mounte of Mambre, of the which mount the vale toke his name, and there is the tree of oke that the Sarasins call dypre,[1] that is of Abraham's time, that men call the dry tree. And they say that it hath ben from the beginning of the worlde, and was sometime grene and bare leaves, unto the tyme that our Lorde dyed, and so did all the trees in the worlde, or else they fayled in their heartes, or else they faded, and yet is there many of those in the worlde. And some prophesies say, that a lorde or prince of the weste syde of the worlde shall winne the lande of

[1] *Pynson* and others read Dyrpe or Dirpe.

promission, that is the holy lande, with the helpe of Christen men, and he shall do singe[1] a masse under that tree, and the tree shall waxe grene and beare fruite and leaves, and through that miracle many Sarasins and Jewes shal be turned to the Christen fayth, and therefore they do great worship therto, and kepe it right[2] basely. And yet though it be dry, it beareth a great vertue, for certainly he that hath a lyttle thereof about him, it healeth a sicknesse called the falling evill, and hath many other vertues also, and therefore it is holden right precious.

CAP. XVII.

Fro Bethlehem.

FROM Ebron men go to Bethlehem in halfe a daye, for it is but five myle, and it is a fayre waye & thorow[3] woddes full pleasaunt. Bethlem is but a little citie long and narowe, and well walled, and enclosed with a great diche and it was wont to be called Effrata as holy wryte sayth *Ecce audivimus eum in Effrata* &c., That is to saye, Lo we herde him in Effrata. And toward the ende of the citie toward the East, is a ryght fayre churche and a gracious and it hath many toures, pinacles and kirnelles[4] full strongly made & within that Church is xliiii great pyllers of marble & betwene this church the field[5] florished, as ye shall here.

[1] Cause a mass to be sung.
[2] To keep it carefully.
[3] Through woods.
[4] Battlements.
[5] The flowered field.

CAP. XVIII.

Of a fayre mayden that should be put to death wrongfully.

THE cause is, for as much as a fayre maiden y^{t} was blamed wyth wrong that she hadde done fornication, for the which cause she was demed [1] to dye and to bee brente [2] in that place to the which she was ledde. And as the woode began to brenne about hir, she made hir prayer to our Lorde as she was not gyltie of that thing, that he would helpe hir that it might be knowne to all men. And whan she had thus sayde, she entred the fyre and anone the fyre went out, and those braunches that were brenninge became red Roses and those

[1] Condemned. [2] Burnt.

braunches that were not kindled became white Rosiers[1] full of white roses, and those were the fyrst roses and rosyers that any man sawe, and so was the mayden saved through the grace of God, and therefore is that felde called the feeld of God florished, for it was full of Roses. Also besyde the quire of that Church aforesayd at the right side as men come downwarde xii[2] grees[3] is the place where our Lorde was borne that is now full well dyght[4] of Marble & full rychely depaynted of golde, sylver and asure and other colours. And a lyttle thens by three paces is the crybe[5] of the Oxe and the Asse, and besyde y[t] is the place where the sterre[6] fell that lede the three Kinges Jasper, Melchior and Balthasar, but men of Grece call the Kinges thus, Galgalath, Saraphy, Malgalath. These three Kinges offered to our Lorde, Encence, Gold & Mirre and they came together through myracle of God, for they mette togither in a citie that men call Chasak, that is liii journeys from Bethleem, and there they were at Bethleem the fourth[7] daye after they hadde seene the sterre. And under the cloyster of this church xviii grees[8] at the righte syde is a great pytte where the bones of the Innocentes lie, and before that place where Chryst was borne is the tombe of Sainct Jerom that was a priest and a Cardinal that translated the Byble and the Sauter[9] from Hebrew into Latyn, and beside that church is a Church of Saynte Nycolas, where our Lady rested hir whan she was delivered of chyld, and for as much as she had so much mylke in hir pappes that it greved hir, she mylked it out uppon the redde stones of Marble, so that yet may the traces bee seene whyte

[1] Rose bushes. [2] Other editions say 16. [3] Steps.
[4] Adorned. [5] Crib or Manger. [6] Star.
[7] Other editions say "thirteenth." [8] Paces [9] Psalter.

uppon the stones. And ye shall understande that all that dwell in Bethleem are Chrysten men, and there are fayre vynes all aboute the citie and great plentie of wine, for their booke that Mahomet betoke[1] them, the which they call Alkaron and some call it Massap and some call it Harme, forbiddeth them to drinke any wyne, for in that booke Machomet curseth all those that drynke of that wyne and all that sell it, for some men saye that he onse slewe a good hermite in his dronkennesse which[2] he loved much, and therefore he cursed the wyne, and them that drynke wyne, but his malyce is torned to hymselfe, as holye writ sayth "*Et in verticem ipsius iniquitus ejus descendit*," That is to say in Englyshe, His wickednesse shall descende on his owne head. And also the Sarasins bringeth forthe no geise,[3] ne they eate no swines fleshe, for they say it is brother to manne and that is was forbidden in the olde lawe. Also in the lande of Palestine ne in the lande of Egypte they eate but lyttle veale and beefe but it be so olde that it may no more travayll[4] ne werke, not that it is forbidden but they kepe them to tylling of their lande. In this castell of Bethleem was Kyng David borne and he had Lx wives and ccc lemmans. From Bethleem to Hierusalem is two myle, and in the way of Hierusalem halfe a myle from Bethleem is a Church where the aungell sayd to the shepherdes of the bearing of Christ. In that waye is the tombe of Rachel that was Josephs mother the Patryarke and she dyed as soone as she hadde borne Benjamyn and there she was buried, and Jacob hir husbande set xii great stones upon hir in tokening that she had borne xii

[1] Gave. [2] Whom. [3] Breed no pigs.
[4] Plough or draw loads.

children. In this way to Hierusalem are many Christen churches by the which men go to Hierusalem.

CAP. XIX.

Of the citie of Hierusalem.

FOR to speake of Hierusalem, ye shall understande that it standeth fayre among hylles, and there is neither ryver nor well, but water commeth by conduit from Ebron, and ye shall wete that men called it first Jebus and sythen it was called Salem unto the time of King David, and he set those two names togither and called it Hierusalem and so it is called yet. And aboute Hierusalem is the Kingdome of Surry, & thereby is the lande of Palestyne and Askalon, but Hierusalem is in the lande of Jude, and it is called Judee, for Judas Maccabeus was King of that lande, and also it marcheth afterward on the Kingedome of Araby, on the South side on the lande of Egipt, on the west side on the great sea, on the north syde on the Kingdome of Surry and the sea of Cipres. About Hierusalem are these cities. Ebrone at viii[1] myle, Jerico at vi myle Barsebe at viii myle Askalon xviii[2] myle, Jaffa at xxv[3] Ramatha at iiii[4] mile. At Bethlem towarde the South is a church of saint Markerot,[5] that was abbot there, for whom they made much sorow when he should dy & it is painted there how they made dole[6] when he dyed, and it is a

[1] [2] [3] Other editions say respectively 7, 17, 16.

[4] Other editions say 3 miles.

[5] Variously written, Markertot, Karitot, Karscati, and Mercaritot.

[6] Grieved, from *Lat.* Dolor.

piteous thing to beholde. This lande of Hierusalem hath ben in dyvers nations hands, as Jewes, Cananens, Assyrians, Percians, Macedons, Grekes, Romayns & Chrysten men, Sarasins, Barbaryans, Turkes & many other nacions. For Chryste wyll not that it be long in the handes of traytours ne sinners be they Christen or other. And now hath the mistrowing[1] men holden that lande in theyre handes Lx yeare & more, but they shall not holde it long and if[2] God wyll.

[1] Unbelieving, or heathen.
[2] Unless it is God's pleasure.

CAP. XX.

Yet of the holy citie of Hierusalem.

AND ye shall understand that whan men fyrst come to Hierusalem, they go fyrste a pylgrimage to the Church, where that the holy grave is, the whiche is

out of the citie on the North syde, but it is now closed in with the wall of the towne, and there is a full fayre church rounde, all open aboue, and well covered with

leede and on the west syde is a fayre toure and a strong for belles.

And in the middes of the church is a Tabernacle made like a little house, in maner of halfe a compasse, ryght well and richly of gold and asure and other coloures well dyght & on the ryght syde is the sepulchre of oure Lorde, and the tabernacle is viii foote long and v fote wide and xi fote of height. And it is not longe sythen the sepulchre was all open, y^t^ men might kysse it and touche it: but for men that came thether payned[1] them to breake the stones in peces or pouder, therefore the Soudan hath made a wall about the sepulchre that no man may touch it. On the lefte syde is no wyndowe, but therein is many lampes light, and there is a lampe that hangeth before the sepulcre lyght brenning and on the fryday it goeth oute by itselfe, and lyghteth againe by itselfe at the houre that our Lorde rose from death to life. And within that church upon that right side is the mount Calvary, where our Lord was done on the crosse, and the crosse was sette in a morteys[2] in the roche that is white of coloure, and a lyttle redde medled[3] with, and upon that roche dropped the bloude of the woundes of our Lord whan he was pained on the crosse & that is called Golgatha and men go up to that Golgatha upon greces.[4] And in that mortays was Adams head founde after Noyes flood, in token that the sinnes of Adam, shoulde bee boughte in the same place, and aboue that roche made Abraham sacryfice to our Lord, and there is an auter,[5] and before that auter lyeth Godfry of Boleyn,[6] Bawdewyn[7] and other that were Christen and kinges of Hierusalem. And ther as our Lord was done[8] upon the

[1] Tried hard. [2] Mortise. [3] Mixed. [4] Steps.
[5] Altar. [6] Bouillon. [7] Baldwin. [8] Placed.

crosse, is thys wrytten in greke, *Otheos*[1] *basylon, ysmon persemas, ergaste sothyas oyos.* That is to say in latine, *Hic Deus Rex noster ante secula operatus est salutem in medio terræ*, That is to saye, This God our King before worldes, hath wrought healthe in the myddes of the earth. And also upon the roche where the crosse was fyxed is wrytten within the roche, *Eros*[2] *guyst basys, thou, pestes, thoy, thesmoysy.* That is to say in latin, *Quod vides est fundamentum totius mundi et hujus fidei.* And it is to saye, that thou seest, is grounde of all the world and of this faith. And ye shall understande that our Lorde whan he dyed was thyrty & two[3] yeare olde and three monethes and the prophecie of David sayth that he should haue xl yeares, when he saith thus. *Quadraginta annis proximus fui generatione huic*, that is to say, fourtie yeare was I neighbour to this kinde, and thus it should seme that prophecie were not sothe,[4] but it is. For in olde time men called yeares of ten monethes of the which Marche was the fyrst & December the last. But Cayus Cezar[5] that was Emperour of Rome dyd sette to these two moneths Januarie & Februarie and ordeyned the yere of xii months. That is to say ccc[6] dayes without lepe yere the proper course of the sonne and therefore after the accompting of x moneths to the yeare, he dyed in xl yeare and three moneths.

Also within mounte Calvary at the ryghte syde is there an aulter where the piller lyeth that our Lorde was

[1] Should read "Ο θεὸς Βασιλεὺς ἡμῶν πρὸ αἰώνων ειργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς."

[2] Should read "Ο εἶδεις, εστὶ Βασις τῆς πίστεως ὅλης τοῦ κοσμου τούτου."

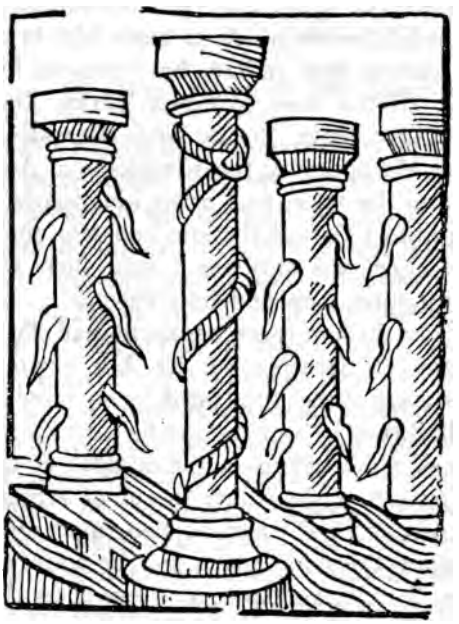
[3] Other editions have 33 years and 3 months.

[4] Sooth, true.

[5] Caius Julius Cæsar.

[6] Other editions give the proper number of days, *viz.*, 365.

bound to when he was scourged and thereby are three[1] other pyllers that alwaye drop water, and some saye that those pyllers weepe for our Lords death, and neare



this aulter in a place xlii grees[2] depe was founde the verye crosse by the assent[3] of sainct Eleyne[4] under a roch where the Jewes had hydde it and it was assayed, for they founde three crosses, one of our Lorde and two of theves. And Saint Elene assayed them on a dead body that rose as sone as the very[5] crosse of our Lorde

[1] Other editions say four, which is the number represented in the engraving.

[2] Paces.

[3] Perception, or sagacity. *Lat.*, sensus.

[4] Helena, mother of Constantine.

[5] True, veritable.

was laid on him. And thereby, in the vale, is the place where the foure nayles of our Lord were hyd, for he had two nayles in his handes and two in his fete, and one of those nailes the Emperour of Constantinople[1] dyde make a bridell for his horse to beare him in bataile, for by[2] the vertue that it had, he overcame his enimies, and wan[3] all the land of Asye, Turky, Damasse the more[4] and the lesse, Surrey and Hierusalem, Araby, Percy, and Mesopotamy, the Kingdome of Alabe,[5] Egipt the high and the lowe, and other kingdomes many full nyghe all unto Ethyope the low, and also unto Inde the lesse, that then was chrysten. And there was in that tyme many good men and holy hermits, of whome the booke of[6] the fathers lyves speaketh, and they are now in Paynims & Sarasins handes, but whan God will righte[7] as these landes are lost through sinne of Christen men, so shall they be won againe by christen me throygh the helpe of God. And in the myddes of this Church is a compasse,[8] in the which Joseph of Armathy[9] layd the body of our Lord whan he had taken him of[10] the crosse & upon the same place dyd he wash the fete of our Lorde, & that compasse men say is in the myddes of the world.

[1] Another is said to be incorporated in the so-called Iron Crown of Lombardy. Guisto Fontanini, Archbishop of Ancyra, gives a list of twenty-three places claiming to have a nail—Venice having *three*. M. Rohault de Fleury gives six more—whilst, according to tradition, Helena sent two to her son, and threw one in the sea to still a storm, thus leaving but one to meet all demands.

[2] Through. [3] Won or conquered.

[4] Greater. [5] Aleppo.

[6] The Vitæ Sanctorum Patrum, many old printed copies of which exist.

[7] When God thinks fit. [8] A linen swathing-band.

[9] Arimathæa. [10] Off.

CAP. XXI.

Of the church of the holy sepulchre.

IN that Churche of the sepulcre on the north syde is the place where our Lord was done[1] (*in*) prison, and there is a part of the cheyne with which he was bound, and there he appeared fyrst to Mary Magdeleyne when he was risen from death and she trowed[2] that he had bene a gardeiner. In the Church of the sepulcre was wont to be[3] Chanons of sainct Benet and they had a pryour; but the Patryarke was theyr soveraigne.

And without the dores of the Churche on the righte syde as men go up xviii grees,[4] our Lorde sayde to his mother[5] *Ecce filius tuus.* That is to say, Woman beholde thy sonne *De inde dixit discipulo, Ecce mater tua.* That is to say, Then said he to his disciple, Behold thy mother.[6] And these wordes he sayde when he hanged upon the crosse. And upon these greces went our Lorde when he bare the crosse uppon his shoulder, and under these greces is a Chappell where the priestes synge, but not after our lawe, and alway they make theyr Sacrament of the aulter of bread, say *Pater noster* &c., and other prayers, as with the which thing they say the wordes of whome the sacrament is made, for they

[1] Put. [2] Thought or believed.
[3] Were formerly Canons of the Order of St. Benedict.
[4] Should be *greces* or steps.
[5] The printer has omitted the word "*Mulier* ecce," &c.
[6] Gospel according to St. John, cap. 19, vv. 26, 27.

know not of the addicions that many Popes haue made but they singe in good devocion. And nere there is the stone wher our Lord rested him when he was wery for bearing of the crosse. And ye shall understand that before the Churche of the Sepulcre is the citie most strong[1] for the great playne that is betwene the citie & the church; on the East side without the walles of the citie is the vale of Josaphat that commeth to the walles. In that vale of Josaphat without the citie, is the churche of sainct Stephen where he was stoned to death,

and thereby is the gate gylted that may not be opened. Through this gate our Lord entred on palme Sonday upon an asse, and the gate opened against him whan he would go to the Temple, and yet are the steppes of the asse sene in three places the which stand[2] in full harde

[1] *Pynson* says, "most wake" or weak, and other editions say, "feeble."

[2] *Pynson* has this passage: "The wyche are full of harde stones."

stones. Before the churche of the sepulcre two hundred paces, is a great hospitall of Sainct John, in the which hospytall are liiii pyllers made of stone.

And to go towarde the East from the hospitall is a righte fayre churche that men call our lady the greate, and then is there another church after that, that men call our lady of the latyn,[1] and there it was Mary Cleophe and Magdeleyne drew[2] theyr here whan oure Lord was put to death.

CAP. XXII.

Of the Temple of God.

AND from the churche of the sepulcre towarde the East at xviii[3] paces is *Templum Domini.* That is a fayre house and it is all rounde and ryghte high & covered with leed,[4] and it is well paved with white marble, but ye Sarasins wyl suffre no christen men ne Jewes to come therein, for they say that so[5] foule men should not come into that holye place, but I came therein and in other places where I woulde, for I had letters of the Soudan, wyth hys great seal, and, commonly, other men but have of his signet, and men beare hys letter with his seale before them hanginge on a speare, and men do great worship thereto, and kneele against[6] it as it were against God's body: for those men that it is sent to,

[1] *Pynson* says "Nostre dame de Vatyns."
[2] Tore.
[3] Other editions say 160 paces.
[4] Lead.
[5] Such unclean.
[6] Before.

before they take it, they encline[1] thereto & and then they take it, and laye it upon their heads, and afterward they kisse it, and then they reade it, all enclining with great worship, and then they profer[2] them to do all that the bringer will. And in this Templum Domini were wont

to be Chanons regulers, and they had an Abbot to whome they were obedient, in this Temple was Charlemaine when the Aungell brought him the prepuis of our Lorde when he was circumsised, and after King Charles brought it to Acon[3] into our Ladies Chapell.

[1] Bow. [2] Proffer or offer.
[3] *Pynson* and others say Paris.

CAP. XXIII.

Yet of the temple of God.

AND ye shall understande that this is not the temple that Salomon made, for that temple lasted but a thousand, an hundred and two yeare. For Titus, Vespasianus Son, that was Emperour of Rome that layde syege about Hierusalem for to discomfyte the Jewes, for they hadde put Chryst to death without leave of the Emperour, and when he had taken the citie he did brenne the temple and caste it downe, and toke all the Jewes and put to death CXIM and the other he put in prison, and solde xxx for a peny for they sayd that they bought Jesu Christ for xxx pence. And sithen[1] gave Julian Apostata leve to ye Jewes to make the Temple of Hierusalem againe for he hated christen men, and yet he was Chrysten, but he forsoke his lawe. And whan the Jewes hadde made the Temple, then came an earthe quacke (as God woulde) and caste downe all that they had made. Sythen Adryan the Emperour that was of them of Troye made Hierusalem againe and the Temple in that same maner that Salomon made it, and would that no Jewe should dwell there but all christen men, for if all it were[2] so that he was not chrystened, he loved the christen men more than other men, save men of his owne fayth. And this emperour dyd enclose and wall the church of the holy sepulcre within the citie, that before was farre without the citie, and he would have

[1] Since then. [2] For even if he were not baptised.

chaunged the name of Hierusalem and called it Helyam,[1] but that name lasted not longe. And ye shall wete[2] that the Sarasins do greate worship to that Temple and they saye that place is right holy, and when they go therein they go bare foote and knele many times downe. And when I and my felowes came therein, we did of[3] our harnesse[4] and came bare foote into the Temple & thought that we should doe as much or more than they that were mistrowing.[5] And this Temple is three score[6] and three cubites of wydenesse and as much of length and xxxii[7] cubites in height and covered with lead and it is within full of pillers of Marble And in the middes of the Temple is a stage of twenty[8] and foure greces of height and good pillers all about. This place called of Jewes *Sancta Sanctorum.* That is to say Holy of Holyest and in that place cometh none but their prelate that maketh theyr sacrafyce, and the people standeth all about in divers stages, after they are[9] of dignitie and worshippe, and there be foure entrings into that Temple and the dores are of Cipres well dighte,[10] and within the East dore our Lord sayd, here is Hierusalem. And on the northe syde within the dore is a fountaine but it runneth not; of the which holy writ speaketh & saith thus—*Vidi aquam egredientem de templo.* That is to saye, I saw water comming out of the temple. And upon the other side is a roche that men calle sometyme Moryach, but after it was called Belet,[11] or the arke of God, with the reliques of the Jewes. Thys arke did Titus cary with him to Rome

[1] Ælia. [2] Know. [3] Put off. [4] Armour.
[5] Unbelieving.
[6 7 8] Other editions say, respectively, 64, 120, and 14.
[9] According to their dignity, &c.
[10] Finely ornamented. [11] Bethel.

when he had discomfited all the Jewes. In that same arke were the ten commandementes and Aarons rodde and Moyses rodde with which he departed[1] the red sea, when the people of Israell passed through on dryefoote & with that rod he did many wonders, and there was the vessell of gold ful of manna, & clothing & ornaments & the tabernacle of Aaron, and a table square of golde with twelve precious stones, & a box of Jasper graven with four figures & eight names of our Lorde within, & seven candlesticks of golde, & foure sensers of golde, and an aulter also of fine gold & foure lions of gold, uppon the which they had Cherubin of gold twelve spanne long, & a tabernacle of golde & also twelve[2] trumpets of silver & a table of sylver & seven barly loves and all other reliques that were before the nativitie of Jesu. Also upon this roch slept Jacob, when he sawe Aungels go up and downe, and sayde, *Vere locus iste sanctus est, et ego ignorabam*, That is to say Forsooth this place is holy & I wist[3] it not. And there the Aungel chaunged Jacob's name and called him Israell, And in that same place David saw the aungell that slew the people with a sworde, and put it all blody in the shethe. And in this roch was saynct Symeon when he received our Lorde into the temple, and on this roch he set him when the Jewes would have stoned him and the roch rived in two and in that refte[4] he hid him and after a sterre came downe & gave him light. And on this roch sat our Lady and learned hir sauter.[5] And there forgave our Lord the sinnes of the woman that was taken and found in adoultry, and there was our Lorde Jesu Christ circumcised, and there the Aungell denounced to

[1] Divided. [2] Other editions say 2.
[3] Knew. [4] Rift or cleft. [5] Psalter.

Zachary the nativitie of sainct Jhon Baptist, and there offred fyrst Melchisedech bread and wine and water to our Lorde in tokening of the sacrament that was to come, and there fell Davyd, praying to our Lorde for mercy for him and for his people, when he sawe the Aungell slea[1] his people, and our Lorde anon herde his prayer, & therefore woulde he make the Temple in that place, but our Lorde Jesu Christ forbadde hym by an Aungell, for he had done treason when he did slea Euryas, a good knight, for to haue his wyfe. And therefore all that he had ordeined for to make the Temple he betoke[2] it to Salomon hys sonne, and he made it, and he prayed our Lorde, that all those that prayed in that place devoutly, and wyth good hearte, that he woulde heare theyr prayer and graunt that they asked ryght wysely, and our Lorde graunted it, and therefore Salomons son called it the Temple of counseyll and helpe of God. Wythout the dores of that Temple is an auter, where Jewes were wont to offer doves[3] and turtylles, and in that Temple was Zachary slayne, and on that pynacle the Jewes sette Sainct James that was the fyrst Byshoppe of Hierusalem. And a lyttle from this temple on the right syde, is a church covered with lead, that is called the scole[4] of Salomon. And toward the south is the temple of Salomon that is full fayre, and a greate place, and in this place dwell knightes y[t] are called Templars and that was the founder thereof and of theyr order and in that Templum Domini dwell Chanons. From this Temple towarde the East xxvi[5] paces in a corner of the citie, is the bathe of our Lorde,

[1] Slay. [2] Bequeathed.
[3] Pigeons and turtle doves. [4] School.
[5] Other editions say 120.

and (*in*) thys bath was wont to go[1] to Paradise & beside is our Ladies bed and nere there is the tombe of Saynt Symeon. And without the Cloyster of the Temple towarde the North is a ryght fayre Churche of Sainct Anne our Ladies mother, & there was our ladye conceyved, and before that churche is a great tree that began to grow that same nighte. And as men go downe from y^t^ Church xxii greces lieth Joachim our ladyes father, in a tombe of stone and there nere was layde sometyme sainct Anne, but saint Eleyne did translate hir to Constantinople. In this churche is a well in maner of a cesterne that is called *Probatica piscina* that hath five entrings, and in that cesterne was wont an Aungell to discende and sterre the water, and what man that bathed him firste therein after the morning,[2] was made hole that was sicke, what sycknesse so euer he had, and there was the man of the palsye made hole, that was sicke xxxviii yeare and our Lorde sayde to him in this maner of wyse *Tolle grabatum tuum et ambula.* That is to say, take thy bed and go. And there besyde, was the house of Pylate and a little thence was the house of Kinge Herode that dyd slea the Innocentes

[1] Others say, "wont to come water *from* Paradise."
[2] *Pynson* has it "moving."

CAP. XXIIII.

Of Herod the King.

THIS King Herod was a full wycked man and a fell,[1] for he did firste and formost slea his wife which he loved full well, and for the greate love of hir, he went out of his witte,[2] and so was he a long time, and afterwarde he came againe to himselfe. And sythen he did slea his own children that he had gotten of that same wyfe, and after he made slea[3] the other, his second wife & a son that he had gotten of that same wyfe, and after he did slea his owne mother, & he wold also haue slaine his owne brother, but his brother died sodeinly, and thus he did all the yll that he might. And then he fell syke and when he sawe that he should dye, he sent for his sister, and all the great lordes of that countrie, and when they were there, he did put all the Lordes into a toure and sayde to his syster, he wist well that the men of the countrey should make no sorowe for him when he was deade, and therefore he made hir for to sweare unto him that she should[4] do smite of the heads of his lordes every one, after his death and then shoulde men of the countrey make sorowe for his death or else they woulde not sorowe and then he made his testament. But his

[1] Crafty.

[2] In *Pynson's* version it is "and for the greate love that he had to hir, whan she was dede, he behelde her, and want out of his wyt."

[3] Killed. [4] Cause to be smitten off.

sister fulfylled it not as of that thing that pertayned unto the lordes, for, as sone as he was deade, she delyvered the lordes out of the toure, and sent every one home to theyr houses, and tolde them what hir brother would that she do unto them. And ye shall understande that in that tyme was three Herodes of great name. This of whome I speake, men called him Herode Ascolonite, and he that did smite of Saint John Baptist heade, was called Herode Antipa and the thirde was called Herode Agrypa that did sleay Saint James and put Saint Peter in prison.

CAP. XXV.

Of Saynte Salvators church.

A LYTTEL within the citie is saynct Salvatours church & therein is Saint Jhon Crysostoms arme, and the most part of Sainct Stephens head.

And on the other syde towarde the south as men go to mount Syon is a fayre church of sainct James where his head was smitten of, and there is mounte Syon and there is a fayre church of God and of our Lady where she was dwelling and dyed, and there was sometime an Abbey of Chanons regulers and from that place she was borne of the Apostles unto the Vale of Josaphat. And there is the stone that ye aungel bare to our ladye from mount Synay & it is of that colour that the roche of Sainct Katheryne is of, and there

besyde is the gate where our Ladye when she was with Childe went through to Bethlem. Also at the entrynge of Mount Syon is a chappell and in that Chapell is that stone greate and large, with which the Sepulcre was

covered when Christe was layde therein, the which stone as it is wrytten ye three Maryes saw turned upward when they came to the sepulcre, and they found an Aungell that sayd to them, that Christ was rysen from death to lyfe. And there is a litle piller to the which our Lord was bounde and scourged, and there was Anas house that was bishop of the Jewes in that time, and in that same place forsoke Saint Peter our Lord thrise before the Cocke crewe. And there is a part of the table on the which God made his maunde with his disciples & yet is there the vessell with water out of the which his disciples feete were washed, and thereby is Sainct Stephens grave and there is the Aulter where our Lady heard the Aungels sing masse and there appeared Christ fyrst to his disciples after his resurrection, and when the gates

were sperde,[1] and sayde *Pax vobiscum.* That is to saye, Peace be to you. And on that Mount apeared Christ to Sainct Thomas, and badde him assaye hys Wounde, and that was the viii daye after his resurrection and then he beleved perfectly & sayde *Dominus meus & deus meus.* That is to say in English, My Lorde & my God. In that same Chappell behind the highe aulter were all the Apostles on Witsonday, when the holy ghoste descended on them in likenesse of fyre, and there made God Paske[2] with his disciples, and there slepte Saynt Jhon the Evangelyst on our Lordes breast and saw sleping many privy things of heaven. And mount Syon is within the Citie, and it is a lyttle hygher than the other syde of the Citie, and that Citie is stronger on that one syde than on the other, for at the fote of mount Syon is

a fayre Castell & strong which the Soudan did cause to be made there. On mount Syon was King David buried

[1] Shut. [2] Kept the Passover.

and Salomon and many other Kings of Hierusalem, and here is the place where saint Peter wepte full tenderly when he had forsaken our Lorde, and a stones cast from that is another place where our Lord was judged, for that time was there Caiphas house & betwene that Temple (*of*) Salomon and Mount Sion is the place where Christ raysed the mayden from death to lyfe. Under mount Syon toward the vale of Josaphat is a well that men call Natatorium[1] Sylo, there was our Lord washed after he was baptized. And thereby is the tree on which Judas hanged himselfe for dispaire when he had soulde Christ. And thereby is the synagoge where the Bishops of Jewes and the Pharyses came to hold theyr counsel and there Judas cast the xxx pence before them & said *Peccavi tradens sanguinem justum*, That is to saye, I haue sinned in betraying the innocent bloude.

CAP. XXVI.

Of the feelde of Acheldemack[2] which was bought with the xxx pence.

ON the other syde of mount Syon towarde the South a stons Cast, is the feeld that was bought with those xxx pence for which Christe was sold, that men call Acheldemack, that is to say the feeld of bloude, in that feelde is many tombes of Chrysten men for there bee many pylgrims graven.[3] And also in Hierusalem toward the weast, is a fayre churche where the tree grew of which the crosse was made and thereby is a fayre

[1] The Pool of Siloah. [2] Aceldama. [3] Buried.

churche where our lady mette with Elizabeth when they were both with Chylde & sainct Jhon styrred in his mothers wombe and made worship to our Lord his maker, and under the aulter of the church is a place where Sainct Jhon was borne and thereby is the castell of Emax.[1]

CAP. XXVII.

Of mount Joye.

TWO myle from Hierusalem is the mounte Joye that is a fayre place and a liking, & there lieth Samuell the prophete in a fayre tombe, and it is called mount Joye for there many pylgrims se first Hierusalem. And in the middle of the Vale of Josaphat is a lyttle ryver that is called Torrens[2] Cedron, and over thwart this laye a tree, of the which the crosse was made, that men passed over on. Also in ye vale is a churche of our lady, and there is the sepulchre of our lady, and our lady was of age when she dyed, lxxii yeare. And there nere is the place where our Lorde forgaue Sainct Peter all his sinnes and mysdedes that he had done. And beside that is a chappell where Judas kissed our Lorde, that men call Getsemay,[3] and he was taken of the Jewes, and there lefte Christ his disciples before his passion, when he went to praye, and seyd, *Pater Si fieri potest, transeat a me calix iste*, that is to say in English, Father if it may be done, let this chalice go from me. Also thereby is a chapell where our Lord swet both bloud & water and there is the tombe of King Josaphat, of

[1] Emmaus. [2] The Brook Kedron. [3] Gethsemane.

whom the Vale had the name, and on the syde of that Vale is the mount Olivet, and it is called so for there groweth many Olive trees, and it is higher than Hierusalem & therefore from that hill men may see into the streetes of Hierusalem. And betwene that hill and the citie is nothing but the vale of Josaphat and that is not full large, and uppon that hyl stode our Lorde when he went into heaven, and yet semeth there the steppe[1] of his left foote in the stone. And there is an Abbey of black chanons that was great sometime, but now there is but a church. And but a little thence xviii paces is a chapell, and there is the stone on the which our Lord God sate and when he preched, and sayde thus, *Beati pauperes spiritu, quoniam ipsorum est regnum celorum.* That is to saye in English, Blessed be they that are poore in spirite, for theyrs is the Kingdome of heaven, and ther he taught his disciples theyr *Pater noster.* There also is a churche of that blessed woman Mary Egypcian, and there is she buryed. And uppon the other side towarde the East three bow shotes from thence, standeth Bethephage, where our Lorde Jesu Christ sente Sainct Peter and saynte James, for to fetch an asse on Palme Sonday.

[1] Footprint.

CAP. XXVIII.

Of the Castell Bethania.

THERE toward the East is a castel, that men call Bethania and there dwelled Symon the lepruse, that harborowed[1] our lord, and them that were Baptysed of his disciples, and he was called Julyan and was made Bishop and that is he that men call on for good harborow.[2] In that same place our lord forgave Mary Magdeleyne hir sinnes, and there she washed his fete with teares & wiped them with hir here & there was Lazarus raised that was foure dayes deade.

CAP. XXIX.

Of Jerico and other things.

IN the returning to mount Olivet, is the place where oure Lorde wept uppon Hierusalem and thereby[3] our Lady apeared to Sainct Thomas after hir assumption and gave him hir gyrdell and thereby is the stone on the which our Lorde sat often upon and preched and thereon he shall syt at the day of Judgement, as himselfe sayd. And there is mount Galile where the appostels were gathered when Mary Magdelein tolde them of Christe's rising. Betwene mount Olivet· & mount

[1] Lodged. [2] Protection. [3] Close by.

Galile is a church, where the Aungell sayde to our Lady when she should die. And from Bethany to Jerico is fiue myle. Jerico was sometime a little citie but it was wasted, and now it is but a lyttle towne, that towne toke Josue through miracle of God, & bydding of the aungell, and destroyed it, & cursed all those that builded it againe. Of that citie was Raab that common woman, that received messengers of Israel & kept them from many perils of deth, & therefore she had a good rewarde, as holy writ sayth "*Quando accepit prophetum in nomine meo mercedem prophetæ accipiet.* That is to say, He that taketh a prophet in my name, he shall take mede of a prophet.[1]

CAP. XXX.

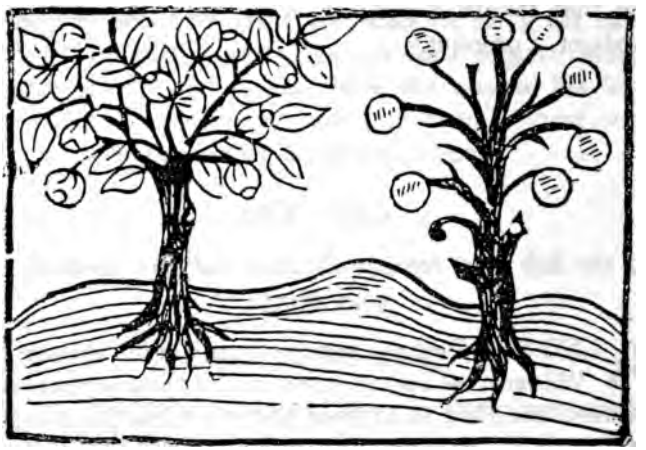
Of the holy place betwene Bethany and flom Jordane and other things.

ALSO from Bethany men go from Jordan thorow the Wildernesse and it is nere a daies journey betwene. Toward the East is a great hill where our Lord fasted XL dayes & upon this hill was Christ brought of the fende[2] of Hell, & sayd to him thus, *Dic ut lapides isti panis fiant.* That is to say, Commaund that these stones be made bread. And there is an Hermitage wher dwelled a maner of Christen men called Georgins[3] for sainct George converted them, and upon that hill

[1] Matt. x. 41, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward."

[2] Fiend. [3] Georgians.

dwelled Abraham a great whyle. Also as men go to Jerico, in the way sate many sicke men crying, *Jesu fili David, misere nobis.* That is to say, Jesu the sonne of David have mercie upon us. And two myle from Jerico is flom[1] Jordan & ye shall wete the dead sea departeth the lande of Jude and of Araby and the water of the sea is right bitter and this water casteth out a thinge that men call *aspatum*[2] as great pieces as a horse. And Hierusalem is cc furlonges from this sea, and it is called the dead sea, for it runneth not, nor no man, ne beast,



that hath life, that is therein, may lyve, and that hath bene proved many times, for they have cast therein men that were judged to death, nor no man may drinke of that water & if men cast yron therein it commeth up againe, and if a man cast a fether therein it goeth to the grounde, and that is against kinde.[3]

And there about grow trees that beare fruite of faire

[1] River. *Lat.*, Flumen. [2] Asphaltum. [3] Nature.

color and seme rype, but when a man breaketh them or cut them, he findeth naught in them but coales or asshes, in tokening that throughe the vengaunce of God these cities were brent with the fyre of hell. And some men call that lake the lake of Alphytedde,[1] and some call it the flome of the divell, and some call it the stinking flome, for the water thereof stynketh. There sanke these five cities through the wrath of God, that is to saye, Sodome, Gomor,[2] Aldema,[3] Solome,[4] and Segor, for the sinne that raigned in them, but Segor through the prayer of Loth, was saved a great while, for it sat on an hyll, and yet apeareth much thereof above the water, and men may see the walles in cleare weather. And in this citie of Segor, Loth dwelled a great while . . . . . and at the ryght side of this see dwelled Lothes wife in a stone of salt for that she looked againe when the citie sanke downe.

CAP. XXXI.

Of Abraham and his generation.

AND ye shall understande that Lothe was Arons sone, Abraham's brother, and Sara Abraham's wyfe was Loths syster, and Sara was xc yere olde when she gate Ysaac and Abraham had another son named Ismael that he had gotten on his mayden Ager. And when Ysaac was viii days olde he was circumcised and his other son Ismaell was cyrcumcised the same day and was xiiii yeare of age, therefore the Jewes that be of the

[1] Assa fœtida. [2] Gomorrah. [3] Aldama. [4] Seboym.

generation of Isaac do circumcyse them at the viii day of theyr age and the Sarasyns that be of Ismaels kinde doe cyrcumsise them at theyr xiii yeare of age. And into that dead sea aforesayde runneth flome Jordan and maketh there an ende and this is within a myle of saint Jhons church & a lyttle beneth that same church Westward, were the Christen men are wont to bath them & a myle thence is the river Loth, through which Jacob went when he came from Mesopotamye.

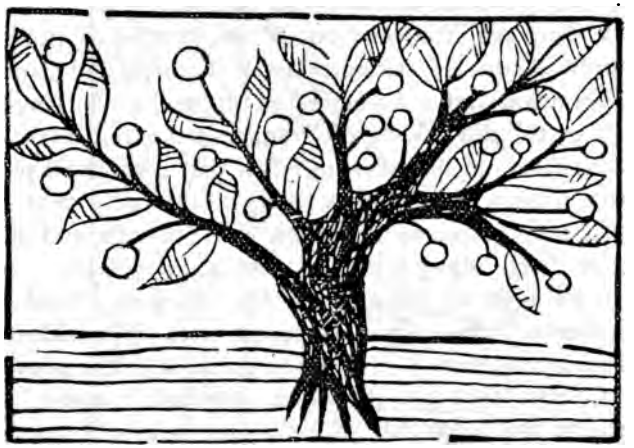
CAP. XXXII.

Of the river Jordan.

THIS flom Jordan is no great ryver nor depe, but there is much good fishe therein, and it commeth from mount Lybany from two welles, that men call Jor and Dane and of them it taketh the name. And upon the one syde of that river is mount Gelboe,[1] and there is a fayre playne. And on that other syde men goe by mount Lybany, to the desert of Pharon.[2] These hylles departe the kingdome of Surry and the countreys of Phenys.[3] On that hyll grow Cedres that beare longe apples which are as muche as a mannes heade. Thys flom Jordan departeth Galily and the lande of Idumea and the lande of Botron[4] & it runneth into a playne that men call Meldam[5] in Sarasyns language, and in Englyshe, fayre, because ofte tymes bee there kepte

[1] Gilboa. [2] Pharan. [3] Phœnicia. [4] Betron.
[5] In all probability the same as the Arabic word ***Multamin***, which means a congregation of visitors.

great fayres, and in the playne is the tombe of Job. In this flom Jordane our Lord was baptised, and there was the voice of the Father hearde saying, *Hic est filius meus dilectus, in quo mihi bene complacui, ipsum audite.* That is to saye in English, Here is my sonne that I love, in whome I am well pleased, heare him. And the holy ghost descended on him in lykenesse of a doue & so was there in thys baptysing all the Trinitie. And through



the flome Jordan passed the children of Israell all dry, and they sette stones in the myddest of the water, in token of great myracle. And also in that flome Naaman of Surry bathed him, that was mesel, and he was made hole, and a lyttle from thence is the citie of Hay, the which Josue assayled and toke. And about flom Jordan are many churches where Christen men dwel, also by flom Jordan, is the vale of Mambre that is a fayre vale & a plenteous.

CAP. XXXIII.

Of many other mervailes.

AND ye shall understande, that for to go from the dead sea afterward .out of the marche of the land of promissions, is a stronge Castell that men call Carran [1] in Sermoys, that is to saye, the kinges hyll in English. This castell did a King of Fraunce make, that men call Baudewin, that had conquered all that lande, and put it into Christen mens handes to kepe, and under that castell is a fayre towne that men call Sabaoth, and there about dwell many Christen men under tribute. And then go men to Nazareth, of the which our Lord had his name. And from Nazareth unto Hierusalem is three dayes journey. Also men go through the province of Galyle, through Romacha,[2] through Sophyn,[3] and through the hygh hill of Effrayne,[4] where Anna that was Samuells mother the prophet dwelled, & there was the prophete borne and after his deathe was buried at mount Joye as I have sayde. And after come men to Sybula,[5] where the Arke of God was kepte under Helye[6] the Prophete. And there made the people of Israell[7] theyr sacrafyce unto our Lorde Also there spake our Lorde fyrst unto Samuell and there mynistered God the sacrament. Also nere there at the lefte side is Gabaon[8]

[1] In some other editions called Carak. [2] Ramoth.
[3] Sodom. [4] Ephraim. [5] Shiloh.
[6] Eli. [7] Hebron. [8] Gibeon.

and Rama[1] & Benjamin of the which holy writ speaketh. After that come men to Sychem, that some men call Sycar and this is in the province of Samaritanes, and sometime there was a Church, but it is all wasted, and it a faire vale and plenteous, and there is a good citie that men call Neople,[2] and from thence it is a dayes journey

unto Hierusalem. And there is the well where oure Lorde spake to the woman of Samaritane, and Sechen is ten myle from Hierusalem and it is called Neople, that is to saye, the new towne. And there is the Temple of Joseph, Jacobs sonne, that governed Egipte, and

[1] Ramah. [2] Neapolis.

from thence were his bones brought and layde in the temple, and thyther came Jewes often in pilgrimage with great devotion, and in that citie was Jacob's daughter Diana ravished, for whom hir brethren slewe many men, and thereby is the citie of Garysim [1] where the Samaritanes make their sacrifyce.

On this hill wold Abraham haue sacryfised his sonne Isaac and there nere is the vale Dotaym,[2] and there is the cesterne that Josephe was cast in of his bretherne before that they solde him, and it is two myle to Sichar, and fro thence men come to Samary,[3] that men call Sabaste, and that is the chiefe citie of that countrey, and in that citie was the seat of the twelve Kynges of Israell, but it is not so great as it was. And there was saint John Baptist buried betwene two prophetes Helyas[4] and Abdon,[5] but he was beheaded in the castell of Makaryn besyde the dead sea and he was translated [6] of his disciples and buried at Samary, but there dyd Julius apostata take hys bones and brente [7] them, for he was that tyme Emperour, but that finger with whiche hee shewed our Lord saying, *Ecce Agnus dei*, That is to say, Beholde the lamb of God, and that finger might not bee brent, and sainct Tecla [8] the Virgin did bring this finger under the Alphen,[9] that be mountaynes, where they do it great worshippe. And there was sainct Jhon Baptist head closed in a wall, but the Emperour Theodosius did take it out, and found it lapped in a clothe all bloudie, and bare it to Constantinople, and there is yet the one

[1] Gerizim. [2] Dothan. [3] Samaria.
[4] Elisha. [5] Abdias.
[6] Carried away [7] Burnt.
[8] Was an English woman, and was invited by St. Boniface into Germany, where she was made Abbess of Kissengen, near Wurtzburg in Bavaria. [9] Alps.

halfe of the head, and the other is at Rome in Saint Sylvesters church, & the vessell wherein his head was layde when it was smitten of is at Geene,[1] and they do it great worship. Some saye that Sainct Jhons hedde is at Amiens in Pycardy, and some say it is saincte Johns head the byshop. I wot not but to God it is knowne.

CAP. XXXIIII.

Of the Samaritanes.

FROM Sebasten to Hierusalem is xii myle and betwene the hylles of this countrey is a well, that men call *fons Jacob,* That is to say Jacobs well, that chaungeth foure times in the yeare his coloure, for some-

[1] Genoa.

tyme it is redde, sometymes cleare, sometime grene and sometyme thycke, and men that dwell there are called Samarytanes, & they were converted through the Apostles and theyr law varieth from Christen law and Sarasins lawe and also from Jewes & Paynims. They beleve well in one God that all shall deme,[1] and beleve the Byble after the lettre, and they lappe theyr heads in redde linnen cloth, for difference of other, for Sarasins wrap theyr heads in white cloth & christen men that dwell there in blew cloth, and Jewes in yelow, and in this country dwell many Jewes paying tribute as Christen men doth.

CAP. XXXV.

Of Galyle.

FROM this countrey that I have spoken of, men go to the playne of Galyle and leave the hyll on the one side and Galyle is of the province of the lande of promyssion and in that province is the lande of Naym and Capharnaym and Corasaym and at Bethsayda was Saint Peter & Saint Andrew borne. At Carasaym shall Antechrist be borne, and as some men say he shall be borne in Babilon therefore sayd the Prophet, *De babilonia Coluber exiet, qui totum mundum devorabit,* That is to say, Of Babilon shall come a serpent that shall devoure all the worlde. And this Antechrist shall be nourished in Bethsayde and shall raign in Corasaym, therefore sayth holy writ, *Ve tibi Corasaim Ve tibi Bethsayda,* that is to say, Wo be to the Corasaim, Wo be to the Bethsayda.

[1] Regard, consider, or suppose.

And the cave of Galyle is foure myle from Nazareth. Of that citie was the woman of Cananee, of whome the Gospell speaketh, and there our Lorde did the fyrst myracle at the wedding at the Archedeclyne[1] when he turned water into wine. And from thence men go unto Nazareth that was sometime a great Citie, but now there is but a lyttle towne and it is not walled, and there was our Lady borne, the name toke our Lorde of this Citie, but our Ladie was gotten at Hierusalem. At Nazareth Joseph toke our lady to wyfe whan she was fourtene yeare of age, and there the aungell saluted hir sayinge, *Ave gratia plena Dominus tecum*, That is to saye, Hayll full of grace the Lord be with thee. And there was sometime a great Church, and now is there but a lyttle closet to receive the offryngs of the Pylgrymes, and there is the well of Gabryell where our Lorde was wont to bathe him in wan he was lyttle. At Nazareth was our Lord nouryshed, and Nazareth is to say floure of gardeyn & it may be well called so, for there was nourished the floure of lyfe, that was our lorde Jesu Christ. At halfe a myle from Nazareth is the bloude[2] of our Lorde, for the Jewes ledde him upon an hyghe roche to cast him downe & slea him, but Jesu Christ passed them and lepte on a roche where his steps be yet sene, & therefore some when they dreade them of theves or else of enemies, say thus, *Jesus autem transiens per medium illorum ibat.* And they say also these verses of the Psalter three tymes, *Irruat super eos formido & pavor in magnitudine brachii tui Domine Fiant immobiles quasi lapis, donec per transeat populus tuus domine, & populus iste quem redemisti.* And

[1] *Pynson* says Archetryclyne. Ἀρχι τρίκλινος, the president of a banquet.

[2] Should be *leap*.

so when all this is sayd, a man may go without any lettyng.[1] Also ye shall understande and know that our blessed Lady bare hir chylde whan she was xv yeare of age, and she lived with hym xxxii[2] yeare and three monethes, and after his passion she lived xxii[2] yeare.

CAP. XXXVI.

The way of Nazareth to the mount or hyll of Tabor.

AND from Nazareth to the mounte Tabor is thre[3] myle, and there our Lord transfygured hym before sainct Peter, sainct Jhon & sainct James. And there they saw ghostly[4] our Lorde and Moyses and Helye the prophetes. And therefore Sainct Peter sayde, *Bonum est nos hic esse, faciamus tria tabernacula,* That is to say, It is good to us to be here, make we three tabernacles. And our lord Jesu Chryste bad them that they should say it to no man, unto the time that he was rysen from death to lyfe. And uppon the same hyll shall foure aungels sowne[5] theyr trompets, and rayse all men that are dead to lyfe, and then shall they come in bodie and Soule to the Judgement, but the Judgement shall be in the Vale of Josaphat on Easterday, at the same tyme as our Lorde rose from death to lyfe. And also a myle from mounte Tabor is mount Hermon, and ther was the citie of Namy,[6] before the gates of the Citie our

[1] Hindrance.

[2] Other editions say 33 and 24, which would make the Virgin's age 72 when she died (see *ante*, p. 70).

[3] Others say 4. [4] In a spiritual shape. [5] Sound.

[6] Nain.

Lord raysed the wydowes sone, that had no more Chyldren.

CAP. XXXVII.

Of the sea of Galyle.

AND from thence men go to a citie that men call Tyberyen,[1] that sitteth[2] on the sea of Galyle, it is no sea ne arme of the sea, for it is but a staumble[3] of fresh water, and it is no more than an hundred furlongs long and XL brode, and therein is many good fyshes. And by that same sea, standeth many good cities, and therefore thys sea chaungeth often his name after the cities that stande thereupon, but it is all one water or sea and upon this sea, our Lorde went dry fote and there sayde he to Peter when he came on the water, & was nere drowned, *Modice fidei quare dubitasti?* That is to saye, Thou of lyttle fayth, why hadst thou doubte.

CAP. XXXVIII.

Of the table whereon Christ eat after his resurrection.

IN this citie of Tiberyen is the table that Christ eat on with his disciples after his resurrection & they knew him in breaking of bread (as holy writ saith) *Et cognoverunt eum in fractione Panis.* That is to say, they knew

[1] Tiberias. [2] On the borders of. [3] A pool or lake.

him in breaking of bread. And aboute the hyll of Tiberien is the citie where our Lord fed v thousand people with five Barly loves and two fishes, and in that same citie did men cast in anger a fierbrand or burning stick after our Lord, but the same burning sticke did fall on the earth, and incontinent grew out of the same sticke a tree, and is waxen a bigge tree, and groweth yet, and the scales of the tree be all blacke. And ye shall under-

stand that flom Jordan beginneth under the hill of Libany, & there beginneth the lande of promission, and it lasteth under Barsabe[1] of length, & from the North part to the South, it holdeth ix score myle and of breadth from Jerico to Jaffe it is XL mile, and ye shall understande that the lande of promission beginneth at the Kingdome of Surry and lasteth unto the wildernesse of Araby.

[1] Beersheba.

CAP. XXXIX.

Of straunge maners and divers.

AND in this countrey & in many other landes over the sea, it is a maner when they have warre and cities or castels beseged so strongly that they may send no messages to any lordes for socour then they write their letters & binde them about the neckes of doves and let them flie their wayes, bicause the dove is of that

nature that he will returne againe to the place where he is brought up, and thus they do commonly in that countrey. And ye shal wete that among the Sarasins in many places dwel christen men under tribute and they are of divers maners, and divers maners of monkes, and

they are all christened and have divers lawes, but they all beleve well in our Lord God, the father, the sonne, & in the Holy ghost, but yet they fayle in the articles of our faith, and they are called Jacobyns. For sainct

James converted theym to the fayth, and sainct John baptised them, and they say that men shall onely shryve[1] them unto God, & not unto man for they saye that God bad not man shryve him unto another man. And therefore saith David in the Psalter in this maner of wise, *Confitebor tibi, domine in toto Corde meo, &c.* That is to saye, Lord I shall shrive me unto thee in all my hart. And in another place he saith thus, *Delictum meum tibi cognitum feci.* That is to saye, My trespasse I have made knowne unto thee. And in another place, *Deus meus es tu & confitebor tibi.* That is to saye, Thou art my god and I shall be shriven to thee. And in another place *Quoniam cogitatio hominis confitebitur tibi,* &c.

[1] Confess.

That is to say, The thought of man shal be shriven to thee, and they knowe well the Bible and Psalter but they say it not in latin, but in their owne language, and they saye that David and other prophetes have sayde it. But Sainct Austyn and Saynct Gregory say, *Qui scelera sua cogitat, & conversus fecerit, veniam sibi credat,* That is to say, Who so knowith his syn and turneth, he may beleve to have forgivenesse. And Sainct Gregory sayth thus, *Dominus potius mentem, quam verbum considerat,* That is to saye, Our Lord taketh more kepe[1] to thought, than to worde, and Sainct Hilarius sayth, *Longorum temporum crimina, ictu oculi pereunt, si cordis nata fuerit compunctio,* That is to say, Synnes that are done of olde tyme perysh in twinkling of an eye, if despising of them be born in a mans heart. And therefore say they, men shal shrive them onely to God, by these authorities, & this (*it*) was the Apostles, & popes that came sithen

[1] Heed.

haue ordeyned, that men shall shrive them to priestes & men as they are, & the cause is this, for they saye that a man that hath a sicknesse, men may giue him no good medecines but they know y^t^ kinde of the sicknesse, also they say a man may give no covenable [1] penaunce but if he know ye sin. For there is a maner of synne that is grevouser to one man than it is to another, and therefore it is nedefull that a man should know and understande the kinde of sinne. And there be also other men that men call Surryens and they hold halfe our faith, and halfe the faith of the Grekes and they have longe berdes as the Grekes have.

And there ben [2] other that men call Georgiens, whome sainct George converted, and they doe more worship to halowes [3] of heaven than other doe, and they haue their crownes shaven, the clerkes haue rounde crowns, and the lewde [4] have crownes square, & they holde the Grekes

[1] Convenient. [2] Be. [3] Saints. [4] Common people.

lawe. And there be other that men call christen men of gyrding,[1] for as much as they were gyrdels underneth, some other men call Nestoryens, some Aryens, some Nubyens, some Gregours, and some Indiens that are of Prester Johns lande, and euery one of those haue some artycles of our belefe. But eche of them varye from other, and of their varyaunce it were to muche to declare.[2]

CAP. XL.

For to turne on this syde of Galyle.

NOW sythen I haue tolde you of many maners of men, that dwell in the countreys before said, now will I tourne againe to my waye for to tourne uppon this side. Now he that will tourne from the lande of Galyle, that I spake of, to come on this syde, he shall go through Damas that is a fayre citie & full of good marchaundises, and it is three Journeys from the sea and five journeis from Hierusalem, but they cary marchaundises upon camels, mules, horses and dromedaries and other maner of beastes. This citie of Damas founded Helyzeus, that was Abrahams servaunte before Ysaac was borne, and he thought to haue bene Abrahams heyre and therefore he named that citie Damas. And in that place slew

[1] This arose from a curious ordinance in A.D. 856 of the Khalif Molawakkel, who ordered both Jews & Christians to wear leather girdles; hence those Christians who lived in Syria were called "Christians of the girdle."

[2] Tell.

Cayne his brother Abel, and besyde Damas is ye mount of Syry, and in y^t^ Citie is many a Phisicion & y^t^ holy man S. Paule was a phisicion to saue mens bodys before y^t^ he was Converted, and after, he was a phisicyon of soules. And from Damas men come by a place called our Lady

of Sardmarch,[1] that is fiue myle from Damas & it is on a roch & there is a fayre churche and there dwell Monkes & Nunnes, crysten, in the church, behynde the high auter is a table of tree,[2] on the whiche table the ymage of our lady was depainted that many tymes was turned into fleshe, but the ymage is now sene but a lyttle, but

[1] Others say Sardenak. [2] On wood panel.

evermore through grace of God, the table droppeth oyle, as it were an Olyfe, & there is a vessell of marble under the table to receive the oyle, thereof they giue to Pylgrimes, for it maketh whole many sicknesses, and he that kepeth it clenely a year, after a yeare, it turneth to fleshe and bloud. Betwene the citie of Darke and the citie of Raphane is a ryver that men call Sabatory, for on the Saterday it runneth fast, and all the weeke else it standeth styll and runneth not or little. And there is another ryver that in the night freseth fast and upon the day no frost is seene. And so men go by a citie that men call Berugh,[1] and there men go into the sea that will go into Cipres and they aryve at a porte of Sur or of Thyrry[2] & then men go to Cipres, or else men go or may goe from the porte of Thyry ryght, and come not to Cypres and arryve at some haven of Grece & there come men into those countreys by ways that I haue spoken of before.

CAP. XLI.

How a man may go furdest and longest in those countreys as heare are rehersed.

NOWE have I tolde you of wayes by the whiche men goe furthest and longeste, as by Babylon and mount Synay, and other places many, through the which landes men turne againe to the lande of promission. Now will I tell you the way of Hierusalem, for some men will not passe it, some for they have no company[3] and

[1] Others say Beruthe. [2] Tyre.
[3] *i.e.*, it was unsafe to go alone.

many other causes resonable and therefore I shall tell you shortely how a man may go with lyttle coste and short tyme.

A man that commeth from the lande of the Weast, he goeth through Fraunce, Burgoyn,[1] Lumberdy & to Venys or to Geen[2] or some other haven of those marches, and take there a ship and go to the yle Gryffe,[3] and so arryveth he in Grece, or else at port Myrock,[4] or Valon or Duras or some other haven of those marches, and to go lande for to reste hym, and goeth againe to the sea and arryveth at Cypres and commeth not in the yle of Rodes and arriveth at Famagost that is the Chiefe haven of Cypres or else at Lamaton, And then enter shyppe againe, and passe besyde the haven of Tyre and come not to lande, and so passeth by all the havens of the coste, untill he come to Jaffe, that is the next hauen to Hierusalem, for it is xxviii[5] myle betwene. And from Jaffe men go to the Citie of Ramos[6] & that is but little thence, & it is a fayre citie & beside Ramos is a fayre churche of our lady, where our lord shewed hym unto hir in three shadowes, that betokeneth the trinitie, and there nere is a church of Sainct George where his head was smitten of, and then to the Castell of Emaux, and then to the mount Joye & from thence pilgrimes see Hierusalem, and then to mount Modyn & then go to Hierusalem. At mount Modyn lyeth the prophet Machabe,[7] and over Ramatha[8] is the towne of Donke, whereof Amos the prophet was.

[1] Burgundy. [2] Genoa.
[3] In some editions Gryffh, Grif, or Gresse, probably Crete.
[4] In other editions Moroche or Myroche. [5] Others say 27.
[6] Rames, Ramla. [7] Maccabeus. [8] Ramah Gibeon.

CAP. XLII.

Of othar wayes for to go by lande unto Hierusalem.

FOR as muche, as many men may not suffer the savour of the sea, & better it is to go by lande even if it be more payne, and a man shall go to one of the havens of Lumberdy as Venys or another, and he shall passe into Grece to port Myroche, or another and shall goe to Constantinople, and shall passe the water that is called the brache of Saynt George that is an arme of the sea. And from thence ye shall come to Pulveral, and then to the castel of Synople. And from thence shall ye go unto Capadoce, that is a great countrey, wherein is many great hylles and he shall go thorow Turky, and to the citie of Nike, the which they wan from the Emperour of Constantinople, and it is a faire citie and well walled, and there is a river that men call the Lay, and there go men by the Alpes of Mormaunt, & through the vales of Malebrynes and the vale of Ernax, and so to Antioche lesser, that sitteth on the river richly, and there is about many good hills & fayre and many fayre woddes and wild beastes. And he that will go another way, he goeth by ye plaine of the Romain[1] Coste and the Romaine sea. On that coste is a fayre castell that men call Florage, and when a man is oute of the hilles, he passeth through the citie of Moryach and Artose, where there is a great bridge upon the river of

[1] Roumanian.

Ferne, that men call Fassor,[1] & it is a great river bering ships, and beside the citie of Damas, is the river that cometh from the mount of Libany, and that men call Alban,[2] at the passing of this river Sainct Eustache lost his two sonnes when he had lost his wife. And it goeth through the playne of Archades, & to the red sea, and then men go to the citie of Fermyne, and so to the citie of Ferne, and then to Antioche & that is a fayre citie and well walled, for it is two myle long, and there is a bridge over the river, that hath at eche pillar, a good tower, and is the best citie of the Kingdome of Surrey. From Antioche, men go to the citie of Locuth[3] and so to Geble[4] and to Tortouse,[5] & thereby is the lande of Lambre & a strong castell, that men call Mambeke. And from Tortouse, men go to Trypelle[6] on the sea, and upon the sea men go to Dacres,[7] and there is two wayes to Hierusalem, on the lefte way men go first unto Damas by flom Jordan, and on the right syde men go throughe the lande Flagme and so to the citie of Cayphas,[8] in which citie Cayphas was lorde, & some call it the castell Pelleryus and from thence it is foure dayes journey to Hierusalem & they go throughe Cesarye Phylyp,[9] and Jaffe, and Ramas, Eumaux, & so forth to Hierusalem.

[1] ? Pharphar of the Scriptures. [2] ? Abana.
[3] Latakijah. [4] Jebili. [5] Tortosa. [6] Tripoli.
[7] Acre. [8] Caiffa. [9] Philippi.

CAP. XLIII.

Yet another way by lande toward the lande of promission.

NOW haue I tolde you some wayes by land and by water how men may go to Hierusalem. And if it be so that there be many other wayes that men go by, after the countreys that they come from, neverthelesse they tourne all to one ende, yet is there a way all by land to Hierusalem, & passe no sea from Fraunce or Flaunders, but that way is full longe and perylous & of great travaile, & therefore few go that way, he that goeth that way, he goeth through Almayn & Pruse and so to Tartary, this Tartary is holden of the great Cane,[1] of whome I shall speake afterwarde, for thether lasteth[2] his lordeshippe, and all the lords of Tartary yelde to him tribute. Tartary is a full evill land, sandy and a lytle fruite bearing, for there groweth but little corne or fruyte, but bestes are there great plentie, and therefore eate they but fleshe without breade, and they sup the broth, and they drynke mylke of all maner of bestes, they eat Cattes, and all maner of wyld bestes, rattes & myce, and they haue but lyttle wodde,[3] and therefore they dyght[4] theyr meate with horse dounge & other bestes doung, when it is dry. Princes and other lordes eate but ones in the day, and ryght lyttle, and they be ryght foule folke, and of evyll lyking, and in somer there is many tempests and thonders, that sleaeth many men & bestes

[1] Khan. [2] For his dominions extend as far.
[3] Wood. [4] Cook.

(*sodainly it is*) right colde, and sodainly it is right hot. The Prince that governeth that land they call him Roco and he dwelleth at a Citie that men call Orda, and forsoth there is no man that will dwell in that lande, for it is good to sow in thornes & wedes, other good is there none, as I herd say, for I was not that way, but I have bene in other lordes landes marching thereon, and the land of Rossye and Nyflonde & the Kingedome of Grecon[1] and Lectowe, and the kingdome of Grasten[2] & in many other places, but I went neuer that way to Hierusalem & therefore I may not tell it, for I haue understande, that men may not well go that way but in winter, when the waters and marys[3] that be in that lande be frosen and covered with snow, so that men may passe thereon, for were not the snow, there might no man go in that lande but he wer lost. And ye shall understande that a man shall go three days journey from Pruse to passe this waye, tyll he come to the lande of Sarasyns, that men dwell in. And if by fortune any christen men passe that way, as once a yeare they doe, they cary theyr vitale with them, for they shoulde finde nothing there but a maner of things that they call Syleys, and they cary theyr vytales upon the yce on sleddes[4] and charyottes without wheles, and as long as theyr vitayles laste, they may dwell there, but no longer. And when spyes of the countrey see christen men come, they runne to the towns and castels and cry right loude, Kera, Kera, Kera, and as sone as they haue cryed, then dothe the people arme them. And ye shall understande that the yse there is harder than it is here, and euery man hath a stew[5] in his house, and therein they eat and do all things that

[1] Cracow.
[2] Darestan, or Silistria.
[3] Marais or marshes, meres.
[4] Sledges.
[5] Stove.

them nedeth. And that is at the North part of the world, where it is commonly colde, for the Sonne cometh ne shineth but a little in that countrey, and that lande is in some places so colde, that there may no man dwel therein, and on the South side of the world it is in some places so hote, that there can no man dwel, the son giveth so great heate in those countreys.

CAP. XLIIII.

INASMUCH as I haue told you of the Sarasins and of other landes, if ye will I shall tell you a parte of theyr law, and of theyr beleve, after as theyr boke sayeth, that they call Alkaron,[1] and some call that boke Mysap,[2] some call it Harme[3] in diverse language of countreys, which booke Machomet gave them, in ye which boke he wrote among other things as I have often red and sene, that they that are good shall goe to Paradise, and the evill folkes to hell, and that beleeve all the Sarasyns. And if a man aske of what Paradise they meane, they say it is a place of delytes, where a man shall finde all maner of fruites at all times, and waters, and rivers running with milke & hony, wine and fresh water, and they shall have faire houses & good as they have deserved, and those houses are made of precious stones, gold & sylver & every man shall haue ten[4] wives and all maydens. Also they speake often & beleve of the Virgin Mary and tell of the Incarnation, that Mary was learned[5]

[1] The Koran.
[2] Some say Meshaf. Mishaf means written sheets of paper.
[3] Harme is "Haram," *sacred.* [4] Some say 80.
[5] Taught by.

of Aungels and that Gabriel sayd to hir that she was chosen before all other from the beginning of the world, and that wytnesseth well theyr booke, & Gabriel tolde hir of the incarnation of Jesu Christ, and that she shoulde conceive and beare a childe and they saye that Christ was a holy prophet in word & dede, and also meke & rightwise to all men, and without any blame worthy. And they saye that when the Aungell tolde hir of the incarnation, she hadde great dread, for she was righte younge, and there was one in the countrey that medled with sorcery, that men called Takina,[1] that with enchauntements could make him lyke an Aungell and he went often and lay with maidens, and therefore was Mary the more aferde[2] of the Aungell, and thought in hir mynde that it had bene Takina that went to maydens, and she conjured him that he should tell hir if he were the same Takina, and the Aungell bad hir have no dreade for he was for certayne a true messenger of Jesu Christ. Also theyr booke of Alkaron saith, that she had a child under a palme tree, then was she greatly ashamed and sayde that she woulde she had bene dead. As sone as hir childe was borne, he spake and comforted hir and sayd, *Ne timeas Maria*, That is to say, Be not afraide Mary. And in many other places, sayth theyr booke Alkaron, that Jesu Christ spake as sone as he was borne, & the booke sayth that Jesu Christ was sent of Almighty God to be ensample to all men, and that God shall deme[3] all men, the good to heaven and the wicked to hell & that Jesu Christ is the best prophete of all other and nexte to God and that he was a holy prophet, for he gave to the blynde theyr sight, and heled Mesels[4]

[1] Other editions have Taknia.
[2] Afraid.
[3] Judge.
[4] Lepers.

& raysed men and went all quick[1] to heaven. And if they may finde a boke with gospels, namely, *Missus est Angelus*, they doe it great worship, they fast a moneth in the yere & they eate but in the night, and they kepe them from theyr wyves, but they that are syke are not Constrayned to that. And that booke Alkaron speaketh of Jewes and sayth, they are wicked people for they will not beleve that Jesu Christ is of God. And they say, y^t^ the Jewes lye on our Lady and hir sonne Jesu Christ, saying that they did him not on the crosse, for Sarasyns beleve so nere our fayth, that they are lightly converted when men preche the lawe of Jesu Christ, and they saye that they wote well by theyr prophicies, that theyr lawe of Machomet shall fayll as doth the law of Jews and that Christen mens laws shall last unto the worlds ende. And if a man aske them wherein they beleve they say that they beleve in god almightie, that is the maker of heaven and earth and all other things and without him is nothing done and at the day of Judgement when euery man shall be rewarded after his deserving, & that all things is soth[2] that Christ said through the mouthes of his prophetes.

CAP. XLV.

Yet it treateth more of Machomet.

ALSO Machomet badde in his boke Alkaron, that euery man shoulde haue two wives or three or foure, but now they take nine and as many lemmans as them liketh, & if any of their wives doe amisse against

[1] Alive. [2] True.

their husbandes, he may driue hir out of his house, and take another, but he must giue to hir part of his goodes. Also when men speake of the Father, and the Sonne, and holy Ghost, they saye they are three persons, but not one God, for their boke Alkoran speaketh not thereof, nor of the trinitie, but they say that God spake or else he was dumb, and that God hath a ghost,[1] or else he were not alive, & they say Gods word hath great strength, and so saith theyr Alkaron & they say that Abraham and Moyses were greatly in favor with God, for they spake with him, & Machomet was right messenger of God. And they haue many good articles of our faith and some understand the scriptures, profites, gospels, and the Bible, for they haue them written in theyr language, in this maner they knowe holy writ, but they understande it not, but after the letter and so do the Jewes, for they understande it not, but after their letter ghostly, and therefore saith Sainct Paule, *Litera occidit: Spiritus vivificat*—that is to say, Letter dieth, and ghost maketh quicke. And the Sarasins say y^t^ Jewes are wicked, for they kepe not ye lawe of Moyses the which he toke to them, & also chrysten men are yll, for they kepe not the commaundments of the gospels that Jesu Christ sent unto them & therefore I shall tell you what the Soudan tolde me upon a daye in his chamber, voiding[2] out all other men, as Lordes, Knightes & other, for he woulde speke with me in counsel, and then asked he me how christen men governed them in our countrey and I aunswered him & sayd, right well thankes be to God; & he sayd, secretly nay, for he sayd that our priestes made no force of gods service, for they shoulde giue good example to men, to doe well, and they giue ill example,

[1] Spirit. [2] Turning.

and therefore when the people should go on the holy daies to church to serve God they go to the taverne to sin in glotony both day and nighte, and eate and drink as bestes, that wot not when they haue had ynough, and also Christen men he sayde, inforced them to fight together & eche to begile other and they are so proude, that they wot not how they may cloth them, now short, now long, now straite now wyde, of all manner of fassions. They shoulde be simple, meke and softe, and doe theyr almes as Jesu Christe dyd, in whome they beleve, and he sayde they are so covetouse, that for a lyttle money they sell theyr children, theyr systers, and theyr wyves, and one taketh another mans wife, and none holdeth his fayth to other, therefore sayde he, for theyr sinnes hath God given these landes to our handes, and not through our strength, but all for your synnes. For we wot well, that when that ye serve well your god, that he wyll helpe you, so that no man shall winne of you, if that ye serve your god as ye oughte to doe, but while they lyve so sinfully as they doe, we have no dread[1] on them, for theyr God shall not helpe them. And then I asked him how that he knew the state of Chrysten men in that maner, & he sayde that he knewe well both of lordes and of commons, by his messengers which he sent through all the countreys as it were merchants with precious stones & other marchandise to know the manner of euery countrey. And then he did call againe all the lordes into his chamber to us & then shewed he unto me iiii persons that were great lordes of that countrey, that shewed me the maner of my countrey, and of all Christendome, as though they had bene men borne in the same partes, and they speak french right

[1] Fear of.

well and the Soudain also, and then I had greate marvaile of this slaunder of our faith and so they that should bee turned by our good examples to the fayth of Jesu Christe, they are drawen away through our evyl living, and therefore it is no wonder if that they call us evyll, for they saye soth, but the Sarasins are true for they kepe truly the commaundements of their Alkaron that God sent them by his messenger Machomet, to whome they say, Gabryell the Aungell spake often, and tolde to him the will of God.

CAP. XLVI.

Of the byrth of Machomet.

AND ye shall understande y^{t} Machomet was borne in Araby, and that he was first a pore drudge & kept horse & went after marchaundise. And so he came once into Egipt with marchaundise & Egipt was the same time Christen, & there was a chappell besyde Araby, & there was an hermite & when he came to the chappell y^{t} was but a lyttle house and a lowe, as sone as he entered, it began to be as great as it were of a palas gate and that was the first miracle that the Sarasyns saye that he did in his youth. After began Machomet to be wise and rich and became a great Astronomer, and sithen was he keper of the lande of the prince Corodan and governed it full well, in such maner that when the prince was dead he maryed the lady y^{t} men call Quadryge.[1] And Mahomet fell often in the falling evill,[2] wherefore the

[1] Kadijah. [2] Had epileptic fits.

lady was wroth that she had taken him unto hir husband, & he made hir to understande that every tyme that he fell so, he said that Gabriel the aungell spake to him, and for the great brightnesse of the aungell he fell downe. This Machomet raigned in Araby the yeare of our Lord, vi hundred and xx[1] and he was of the kinde of Ismael that was Abrahams son that he begat of Agar, and other are called Sarasins of Sara, but some are called Moabites and some Amenites after the two sons of Loth. And also Machomet loved well a good man an hermite that dwelled in the wildernesse a myle from Mounte Sinay in the way as men go from Araby to Caldee, and a dayes journey fro the sea where marchaunts of Venice come, and Machomet went so often to this hermyte that all his men were wroth, for he harde[2] gladly the hermit preach, and his men did walke all the night & thought they would this hermyte were dead. So it befell on a night that Machomet was full dronken of good wine, and he fell in a slepe, and his men toke Machomets sworde out of his sheath whyles he lay and slept, and therewith they slew the Hermit, and afterwarde they put up the sword againe all bloudy, and upon the morow when that he founde the Hermite thus dead, he was in his mynde verye angry, and right wroth, and woulde haue done his men unto the death, but they all with one accorde, and with one will sayde that he himselfe hadde slaine hym when he was dronken, and they shewed his own swerd all bluddy & then he beleved that they sayde soth, & then cursed the wine & all those that drank it. And therefore Sarasins that are devout drinke

[1] Other editions have it 610, but it was A.D. 611 when Mahomet professed to have received his call.

[2] Heard.

no wine openly, else they should be reprouved but they drynke good beverage & sweete & nourishing that is made of Calamelles, and thereof is suger made.

And it befel[1] sometime, y[t] christen men became Sarasins, either through povertie, simplenesse, or wickednesse & therefore theyr Archbishop when he received them, sayd thus,[2] *Laeles ella Machomet roses ella* That is to say, there is no God but one, and Machomet is his messengere. And sithern[3] I have told you a part of theyr law, and of theyr customes, now I shall tell you of theyr letters that they haue with theyr names. First they have for A- almoy, B. bethath, c- cathi, d- delphoy, e- ephoti, f- forthy, g- garophin, h- hechum, i- iocchi, k- kattu, l- lothum, m- malach, n- nahalgt, o- orthy, p- choziri, q-

[1] *Pynson* says "befalleth."

[2] The Mahometan Confession of Faith is Lá iláha illá 'lláh Muhammadun rasúlu 'lláh.

[3] Since.

zothii, r- rucholat, s- routhi, t- solathy, v- chorimus, x- yrithom, y- mazot, z- alepin & ioheten- com—these are the names. These foure letters have they yet more for diversitie of their language, for as much as they speake so in their throtes, as we have in our language and speake in England. Two letters may they then have in theyr A. B. C that is to say, y &, the which are called thorne- and zowx.

CAP. XLVII.

Of the yles and divers maner of people and of marvaylous beastes.

AND sithen I have devised before of the holy land and countreys there about, and many wayes thether, and to mount Synay, and to Babilon, and other divers places which I have spoken of, now will I tell & speake of iles and of divers bestes, and divers folke and countreys that be departed[1] by the flouds that came out of Paradise terrestre. For Mesopotame and the kingdome of Calde and Araby are between two floddes, Tigre and Eufrace, and the kingedome of Media and Perce are betwene two flouds Tigre and Nyle, & the kingdome of Surrey, Palestine and Femines[2] are betweene Eufrace and the sea Mediterranean, it is of length from Marroch on the sea of Spaine, unto the great sea, and so lasteth it beyonde Constantinople three M and xx[3] myle of Lombardy and to the Occean sea. In Inde is the kingdome of Sichem,[4] that is all closed among hils, and beside

[1] Parted.
[2] Phœnicia.
[3] Others say 3,040.
[4] Scythia

Sichem is the lande of Amazony, wherein dwell none but women.

And thereby is the kingdome of Albany, which is a great lande and it is called so bicause that men are more whiter there than in other places, & in this countrey are great houndes and stronge, so that they overcome Lions and slay them. And ye shall understande that to those countreys are many iles and landes, of the which were too long to tell, but of some I will speake more plainly afterwarde.

CAP. XLVIII.

Of the haven Gene, for to go by the sea into divers countreys.

FOR he that wyll goe to Tartary, Percy, Caldee or Inde, he entreth the sea at Gene or at Venyce, or at any other haven, and so passeth by the sea, and arriveth at Topasonde,[1] that is a good citie, that sometime men call the haven of bridge, and there is the haven of Perce, of Medes, and of other marches.[2] In this citie lieth saint Athanasius, that was bishop of Alexandry, that made the Psalme, *Quicunque vult salvus esse.* This man was a great doctour of divinitie, and of the godheade, he was accused unto the Pope of Rome that he was an heritike, and the pope sent for hym and put him in prison, and while he was in that prison he made this Psalme and sent it unto the Pope & sayde if that he were an heretyke, then that was heresie, for y^r^ was his faith and his belefe: and when the Pope saw that he had sayde therein was all our faith, then anon he did deliver him out of prison, and he commaunded that Psalme to be sayd every day at prime, & so he held Athanasius for a good christen man, but he never would after goe to his bishoprych for they accused him of heresie.

Topasond was some tyme holden of the Emperour of Constantinople, but a great man that he sent to help

[1] Trebizond. [2] Neighbouring countries.

that countrey against the Turkes, did holde it to himselfe, & called himself Emperour of Topasonde.

And from thence men go through lyttle Armony,[1] & in that countrey is an olde castell that is on a rock, y^t^ men call the castell of Spirys, & there men finde an hawke sitting upon a perch right well made & a faire lady of Fayry that keepeth it, & he that will wake[2] this same hawke seven days and seven nightes, and some say that it is not but three days and three nightes, alone without any company and without slepe, this faire ladie shall come unto him at the vii dayes or iii dayes ende & shall graunte unto him the first thing that he will aske of worldly things, and that hath often ben proved. And so uppon a time it befell that a man which that tyme was Kinge of Armonye that was a righte doughty[3]

[1] Armenia. [2] Watch. [3] Brave.

[3] In the old Romance of Melusina, which was written by Jean d'Arras, Secretary to the Duc de Berri, brother to Charles V. of

man waked uppon a tyme, and at the seven dayes ende the lady came to him and bade him aske what he would for he had wel done his devoure,[1] and the king aunswered and sayde that he was a great lorde and in good peace, and he was riche, so that he would aske nothing but all onely the body of the fayre lady, or to haue his will of hir. Then this fayre lady aunswered and sayde unto him, that he was a foole, for he wist not what he asked, for he might not have hir, for he shoulde not haue asked hir but worldly thinges & she was not worldly. And the king sayde he woulde nought else, and she said sith

France—in 1387 (at the command of his master) is the legend of the Lady of the Sparrow Hawk, which shows how current it was at the time. According to his version, a fairy, named Presine, married King Helmas, and made him vow that he would never go near her at the time of childbirth. She bore him three daughters—Melusina, Melior, and Palestine—and at the birth of the latter the king broke his vow. When his children grew up they learnt this fact, and were very indignant at their father's conduct, to punish which (being gifted with supernatural power) they enclosed him in an enchanted mountain until he died. Presine was powerless to undo this deed, but she visited their unnatural conduct severely upon her daughters. Melusina was to become half serpent, half woman, every Saturday ; Palestine was ever to watch their father's treasure on the top of a mountain in Arragon ; while Melior's fate is thus told by the chronicler :—

" And thou Melyor to the I gyve a Castel in the grette Armenye, whyche is fayre and riche, wher thou shalt kepe a Sperschak unto the tyme that the grett maister shall hold his Jugement. And al noble and worthy knyghts, descended and come of noble lynee, that wil you watche there the day byfore the even, and th' even also of Saint Johan Baptiste, whiche is on the xx day of Juny, without any slep, shal have a geft of the of suche thinges, without to demande thy body, ne thy love, by maryage, nor other wise. And al thos that shal demande the without cesse, and that wol not forbere, and absteyn them not, shal be infortunat unto the IX lynee, and shal be put from theire prosperytees."

[1] Devoir, duty.

he would aske nought else, she should graunt him three thinges and all that came after hym, and sayde unto him, Sir kinge you shall haue warre without peace unto the ix degree, and you shall be in subjection of your enemies, and you shall have greate nede of good and cattell, and sithen that tyme all the Kynges of Armonye have been in warre and nedefull[1] and under trybute of the Sarasyns. Also a poore mannes sonne as he waked on a tyme, and asked the lady that he might be rych and happy in marchaundise and the ladye graunted him, but she sayde to him that he hadde asked his undoynge for great pryde that he shoulde haue thereof. And this became so greate a marchaunte bothe by sea and lande, that he was so ryche that he knew not the thousande parte of hys goods. Also a Knight of the Templers waked likewise and when he had done, he desired to haue a purse full of golde and what soever he tooke thereof it shoulde ever be full againe and the ladye graunted it hym, but she tolde him that hee had desyred his destruction for great mistrowing that hee shoulde have of the same purse, and so it befell. But he that shal wake hath great nede for to kepe him from slepe, for if he sleepe he is lost that he shall neuer bee sene, but that is not the righte way, but for the mervaile. And from Topasonde men go to greate Armony to a citie that men call Artyron[2] that was wont to be a great Citie, but Turkes have destroyed it, for there neyther groweth no wyne nor fruyt. From this Artyron men go to an hyll that is called Sabissacol & there nere is another hil that men call Arath,[3] but the Jewes call it Thano where Archa Noe[4] rested after the diluvie,[5] & yet it is on that

[1] Poor, needy. [2] Erzeroum. [3] Ararat.
[4] Noah's Ark. [5] Flood.

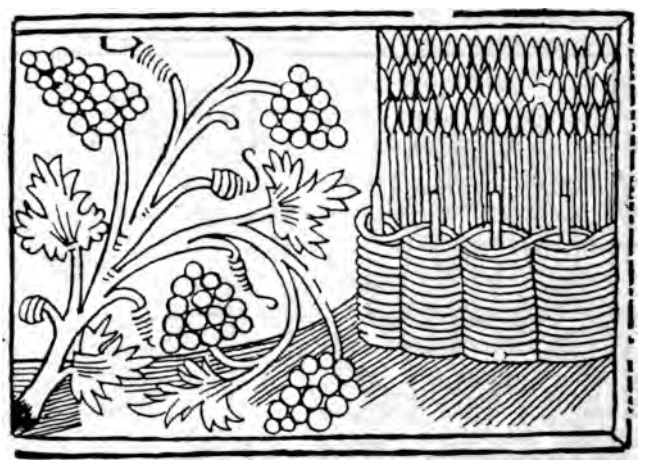
hyll, a man may se it from ferre in cleare wether, & the hilles be xii[1] myle of height & some saye they haue bene there & put theyr fingers in the holes where the fende[2] went out when Noe sayde in this maner of wyse *Benedicite.* But they note well, for none may go on that hyll for snowe, that is alwaye uppon that hyll bothe wynter and somer, that no man may go by and never yode[3] syth Noe was, but a monke, through the grace of God, broughte a planke that yet is at the Abbey, at the

hyll foote, and he had great desyre to go uppon that hyll, and aforced him thereto, and when he was at the thyrde part upwarde he was so wery that he might goe no further, and he rested him & slept and when he was awake he was downe at the hyll foote, and then prayed he to God devoutly that he would suffer him to go upon

[1] Others say seven. [2] Fiend.
[3] Never went there.

the hill, and the Aungell sayd that he should go upon the hil, and so he dyd, and since that tyme no man came there. And therefore men shoulde not beleve such wordes.

And from thence men go to a citie that men call Tanziro[1] and that is a fayre citie & good. Besyde that citie is an hyll of salte, and thereof every man taketh what he wyll and there dwelled many Christen men under



tribute to the Sarasyns. From thence men go through many cities, townes, and castels towarde Inde, and then come to a citie that men call Cassaye that is a fayre citie, and in that citie is aboundance of corne wynes, and all maner of goods, and there met the three kynges togither that wente to make theyr offeryng to our Lord in Bethlehem. From that citie men go to a citie that men call Cardabago, and paynims say y[t] Christen men

[1] Tabreez or Tabriz.

may not dwell there, by[1] they dye sone and they know not the cause. And from thence men go through many countreys, cities & townes, that it were to long to tell, & to the citie of Carnaa, that was wont to be so great, that the wall about was of xxv myle, the wall sheweth yet, but it is not inhabited now with men, and there endeth the land of the Emperour of Perce.

CAP. XLIX.

Of the countrey of Job, and of the Kingedome of Caldee.

ON the other side of the citie of Carnaa men enter into the land of Job, that is a good lande & great plentie of all fruites & men call that land of Swere.[2] In this lande is the citie of Thomar. Job was a Paynim & also he was Cofraas son & he helde that lande as prince thereof, & he was so riche that he knew not the hondreth parte of his good, and after his povertie God made him richer than ever he was before, for after he was Kinge of Idumea after the death of King Esau, & when he was king he was called Joab, and in that kingedome he lived c yeare and lxx so that he was of age when he dyed cc yeare and xlviii. And in this lande of Job is no defaute[3] of nothing that is nedefull to mans body. There are hilles where men finde manna, and manna is called Aungell's bread that is a whit thing right sweete & much sweter than suger or hony, and that commeth of the dew of heaven that falleth on the herbes, and

[1] For. [2] Susiana. [3] Want of anything.

there it congeled and waxeth white and men doe it in medecines for riche men.

This lande marcheth to the lande of Caldee that is a great land, & there is full faire folke & well apparaited & they go richly araied with cloth of gold & with perls & other precious stones. But the women are righte foule & evill clad & go bare fote & bare an ill cote, large, wide, & short, unto theyr knees, & haue long sleves down to the fote, & they haue great black here long hanging about theyr shoulders & they are right foule for to loke upon that I dare not tell it all bicause that I am worthy for to haue a great reward for my praising of them. In this land of Caldee aforesayde is a citie that men call Hur & in y^{t} citie was Abraham ye patriark born.

CAP. L.

Of the Kingedome of Amazony whereas dwelleth none but women.

AFTER the lande of Caldee is the lande of Amazony that is a land where there is no man but all women as men say, for they wil suffer no men to lyve among them nor to haue lordeshippe over them. For sometyme was a kinge in that lande and men were dwelling there as did in other countreys, and had wives, & it befell that the kynge had great warre with them of Sychy, he was called Colopius and hee was slaine in bataill and all the good bloude of his lande. And this queene when she herd that, & other ladies of that land, that the king and the

lordes were slaine, they gathered them togither and killed all the men that were lefte in their lande among them, and sithen that time dwelled no man among them.

And when they will have any man they sende for them in a countrey that is nere theyr lande, and the men come and are ther viii dayes or as the woman lyketh, & then go they againe, and if they have men children they send them to theyr fathers when they can eate & go, and if they have maide chyldren they kepe them, and if they bee of gentill bloud they brene[1] the left pappe[2] away for bearing of a shelde, and if they be of little bloud they brene the ryght pappe away for shoting. For those women of that countrey are good warriours and are often in soudy[3] with other lordes, and the queene of that lande governeth well that lande, this lande is all environed with water. Beside Amazony is the lande of Termagute that is a good lande, King Alexander did make a citie ther that men call Alexandry.

[1] Burn. [2] Breast. [3] War.

CAP. LI.

Of the lande of Ethiope.

ON the other side of Calde toward the south side is Ethyope a great lande. In this lande on the south are the folke right blacke. In that side is a well that in the daye the water is so colde that no man may drinke thereof, & in the nighte it is so hote that no man may suffer to put his hand in it. In this lande the rivers

and all the waters are troublous and some dele salte for the great hete, and men of y^{t} lande are lightly dronken & haue little appetite to meate, and they haue commonly the flixe of body and they live not long. In Ethiope[1]

[1] Like many other marvellous stories related by Sir John Man-

are such men that have but one foote, and they go so fast y^{t} it is a great marvaill, & that is a large fote that the shadow thereof covereth ye body from son or rayne when they lye uppon their backes, and when their

children be first borne they loke like russet, and when they waxe olde then they be all blacke. In Ethiope is the lande of Saba, of the which one of the three Kings that sought our Lorde at Bethleem was King.

deville, they were told by Pliny, in his Natural History, nearly 1200 years previously. For instance, in Book 7, chap. ii., devoted to Man, he quotes Ctesias as saying that in India is another race of men, who are known as Monscoli, who have only one leg, but are able to leap with surprising agility. The same people are also called Sciapodœ, because they are in the habit of lying on their backs during the time of extreme heat and protect themselves from the sun by the shade of their feet. For other types of these "peculiar people" see Appendix.

CAP. LII.

Of Inde the more, & Inde the lesse, & of diamonds, and small people, & other things.

FROM Ethyope men go into Inde through many dyverse countreys, and it is called Inde the more, and it is departed in three parties, that is to say, Inde the more that is a full hote lande, & Inde the lesse is a temperate land, and the thyrde part that is toward the north there it is right cold, so that for greate colde, frost & yce, the water becommeth Cristal & upon that groweth the good diamondes y^t^ is like a trouble [1] colour, & that Diamonde is so harde that no man may breake it. Other Diamonds men finde in Araby that are not so good for they are more softer and some are in Cipres and in Macedony men also finde diamondes but the best are in Inde & some are founde many times in a masse that cometh oute where men fynde golde from the myne when men breake the masse in pyeces, and sometyme men finde some of greatnesse of a pese,[2] and some lesse, and those are as harde as those of Inde, and all if it be that men fynde good dyamondes in Indie upon the Roch of Crystall, also menne finde good dyamondes upon the Roch of Adamante[3] in the sea and on hilles, as it were haysell noutes,[4] and they are all square and poynted of theyre owne

[1] Prismatic. [2] Pea.
[3] Rocks of Magnetic Loadstone were then firmly believed in.
[4] Hazel nuts.

kynde, and they grow both togither, male and female, and are noryshed with the dewe of heaven, and they engendre commonly & bring forth small children that multiply & growe all the yeare. I haue many times assayed that if a man kepe them with a lyttle of the roche, and wette them with many dewes oft times, they shal grow euery yeare, and the small shall waxe greate. And a manne shall bere the Diamonde in his left side, and then it is of more vertue, for the strength of theyr growing is toward the North, that is on the lefte side as men of those countreys say. To him that beareth the diamond upon him it giveth him hardinesse, it kepeth his lims of his body hole, it giveth victory of[1] enimies if a mans cause be ryght, and hym that bereth it in good will, it kepeth him from strife, from ryote, ill dreames, and sorcerys, and enchauntements, and no wylde beste shall greve him nor assaile him. And also the Dyamonde shoulde be given freely without covetyse and bying, & then it is of more vertue, it healeth him that is lunatyke, and he that is travailed with a divell, and if venym or poyson be brought in the presence of the Diamonde so soon it moysteth and beginneth to sweate, and men may well polyce[2] them to make men beleve that they may not be polyshed. But men may assaye them well in this maner, fyrst cut with them an diverse precious stones, as Saphyrs or other uppon Crystall and then men take a stone that is called Adamande, lay a nedell before that Adamande and if the Diamond is good & vertuous the Adamande draweth not the nedell to him whiles the Diamonde is there. And this is the proof that they make beyonde the sea. But it falleth sometime that the good diamond loseth his vertue

[1] Over. [2] Polish.

through him that wereth it, and therefore it is nedefull for to make it to recover his virtue againe, or else it is lyttle of value.[1]

CAP. LIII.

Of diverse countreys & Kingdomes & yles of the lande of Inde.

MANY diverse countreys & Kingdoms are in Inde, and it is called Inde of a river that runneth through it, which is called Inde also & there are many precious stones in that river Inde. And in that ryver men finde Eles of xxx foote long & men y^{t} dwell nere that river are of evill colour, yelowe & grene. In Inde

[1] This description of the diamond is largely taken from Pliny, book 37, chap. iv.

is more than fyve thousande yles that men dwell in good and great, beside those that men dwel not in. And in eche one of those is great plenty of cities and muche people, for men of Inde are of that condicion that they passe not out of theyr lande commonly, for they dwell under a planet that is called Saturne, & that planet maketh his course by the xii signes in xxx[1] yeare and the Mone passeth through the xii signes in a moneth and for that Saturne is of so late sterying,[2] therefore men that dwell under him, & in that clymate have no good will to be much sterying aboute. And in our countrey is it contrary, for we are in a climate that is of the mone, & of light stering and that is the planet of way, & therefore it giveth us will to much moving & steryng and to

* * * * *

go into diverse countreys of the world, for it goeth about the worlde more lyghtly than any other planet dothe.

[1] *Pynson* says 20 years. [2] Slow motion.

Also men passe through Inde by many countreys unto the great Occean Sea. And then they fynde the yle of Hermes where marchaunts of Venis and of Gene and of other diverse partes of christendome come for to by them marchaundise.

In this lande men and women lye all naked in the ryvers and waters, from undren [1] or heate of the day tyll it be past none, and they ly all in the water but the face, for the great heat that is there, and the women be not ashamed for the men. In that yle are the ships without nayles of yron, or bond, for roches of Adamand [2] that are in the sea would draw shippes to them. From this yle men go by the sea to the yle of Lana where is great

plenty of corne, and the King of this yle was sometime so mighty that he helde war against King Alexander

[1] An early hour before noon. A Latin edition has it :—"*A diei hora tertia, usq : ad nonam.*"

[2] Loadstone rocks.

with great strength. Men of this yle have many maner beleves and faithe & have also diverse lawes, for some do worship the Sunne, some the fyre, some the trees, & some the serpents, or any other thinge that they fyrst meete in the morning, and some doe worship simulacres [1] and Idoles, but betwene symulacres & ydoles is no [2] difference, and that is to understande, ymages made to what lykenesse of thing that man may invent, for some ymage hath an head lyke an Oxe, some haue three or foure heddes, on of a man or an hors or Oxe or any other best that no man hath seene. And ye shall understande that they that worship symulacres they worship them as for worthy men that were sometime, as Hercules, and other that dyd many mervayles in theyr tymes. For they saye they know well that they are not god of kynde [3] that made all thinges, but that they are wel [4] with god for the mervayles that they did, and therefore they worship them. And so say they of the sonne, for it chaungeth oft tymes, for it giueth sometime great heate for to nourych [5] all things on earth, & bicause it is of so greate profyte they knowe well that it is not God but it is well with God & that God loveth it more than any other thing, and for this cause they worshippe it. And also they saye theyr reasons of other planettes, and of fyre also, for it is profitable, and nedefull. And of ydolls they say the Oxe is the holyest that they may finde here in earthe, and more profitable than any other, for he doth much good, and none ille, and they knowe well that it maye not bee without the speciall grace of

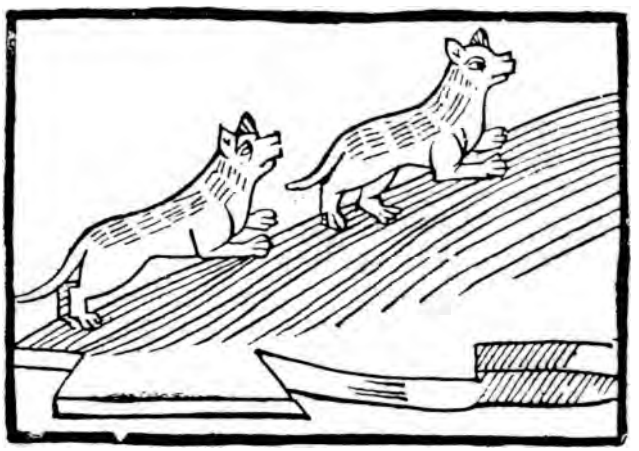
[1] Images.

[2] Other editions have "a gret difference," which the context shows should be the right reading.

[3] Similar to Him that made, &c.

[4] They were helped by God in the marvels, &c. [5] Nourish.

God, and therefore they make theyr God of an Oxe, the one halfe, and the other halfe a man, for man is the fairest and the best creature of the worlde. And they doe worship to serpentes, and other beastes that they fyrste meete with in the morninge, and namely those bestes that have good, meting after whome they speake [1] well all the day after, the which they have proved of long time, & therefore they say that this meting cometh of Gods grace, and therefore they doe make ymages lyke unto those things that they may worship them before they meete anythinges else. And there are some christen men that say that some bestes are better for to meet



than some, for hares, swine, and other bestes are ill to meete first, as they saye. In this yle of Cana is many wilde bestes, & rattes in that countrey are as great as houndes here, and they take them with mastifes, for cattes may not take them. Fro thence men come to a

[1] Speed, *i.e.* have good luck.

citie that men call Sarchys, and it is a faire and a goode citie and there dwell many christen men of Gods faith, and there be men of religion. From thence men come to the land of Lombe & in that lande groweth peper in a forest that men call Tomber & it groweth in none other place more in all the worlde than in that forest, and that forest is well L[1] daies journey. And there by the lande of Lombe is the Citie of Polomes,[2] and under that Citie is an hyll that men call Polombe and thereof taketh the citie his name. And so at the fote of the same hill is a right faire and a clere well, that hath a full good and sweete savoure, and it smelleth of all maner of sortes of spyces, and also at eche houre of the daye it changeth his savour diversly, and who drinketh thries on the daye of that well, he is made hole of all maner (*of*) sickenesse that he hathe. I have sometime dronke of that well, and methinketh yet that I fare the better; some call it the well of youth, for they that drinke thereof seme to be yong alway, and live without great sicknesse, and they saye this well, cometh from Paradise terrestre, for it is so vertuous, and in this lande groweth ginger, and thither come many good marchaunțes for spyces. In this countrey men worship the Oxe for his great simpleness and mekenesse, and the profite that is in him, for they make the Oxe to travaile vi or vii yere and then men do eate him. And the Kinge of that land hath euermore one Oxe with him, and he that kepeth him euery day taketh hys fees for the keping. And also euery daye he gathereth his uryne and his dong in a vessell of gold, and bereth it to the prelate that they call, Archi porta papaton[3] and the prelate bereth it to the

[1] Other editions say 18. [2] Quilon, on the Malabar Coast.
[3] Archi proto papaton.

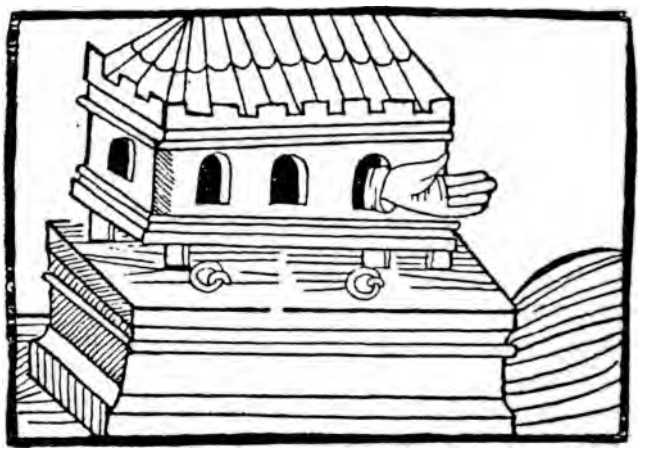
King, and maketh thereupon a great blessing and then the King putteth his hande therein, and they call it gaule and hee anoynteth his fronte, and his breste therewith, and they doe it great worship, and saye he shall be fulfilled with the vertu of the Oxe before sayde, and that he is halowed through vertue of that holy thinge as they saye. And when the Kinge hath this done, then doe it other lordes, and after them other men after theyr degree, if they may haue any of the remenaunt.[1] In thys countrey theyr ydoles are halfe men and halfe oxe, as the figure sheweth in the seconde lefe here before, and out of these ydolles the wycked ghost[2] speaketh unto them, and giveth them aunswere of what thing that they aske him, and before these ydolles they many times sleay theyr children, and sprinkle the blood on the ydoles, and so make they sacrifice. And if any man die in that countrey, they brene them in tokening of penaunce that he should suffer no penance if he were layd in the earth for eating of wormes. And if his wife haue no children then they burne hir with him, and they saye that is good reason that she keepe him company in the other worlde, as she dyd in this, & if she haue children she may liue with them and[3] she will; and if the wyfe dye before, she shall be burnt, & hir husbande also, if he will. In this countrey groweth good wine, & women drink wine & men none, and women shaue theyr berds & not men.

[1] Remnant. [2] Wicked spirit. [3] An, if.

CAP. LIIII.

Of the Kingedome of Mabaron.

FROM this lande men go many journeys to a countrey that men call Mabaron,[1] and this is a greate Kingdome, therein is many fayre cities & townes. In this lande lyeth Sainct Thomas in a fayre tombe, in



fleshe and bones, in the Citie of Calamy, and the arme and hande that hee put in our Lordes syde after his resurrection, when Christ sayde unto hym, *Noli esse incredulus sed fidelis* :, that is to saye, Be not of vaine hope

[1] Identical with the Maabav of Marco Polo, book 3, cap. xvi., where he gives a very interesting account of the place. It was what we call the Coromandel Coast.

but beleve; that same hande lyeth yet without the tombe bare, and with this hande they giue theyr domes[1] in that countrey, to mete[2] who saith righte, and who doeth not, for, if any stryfe be betwene two parties, they write their names, & put them into the hand, & then incontinently the hande casteth away the byll[3] of him that hath wronge and holdeth the other still that hathe righte, and therefore they come from farre countreys to have Judgementes of causes that are in doubte. In this church of Saint Thomas is a great image, y[t] is a simulacre, & it is richly beset with precious stons & perles, to that image men come in pilgrimage from farre countreys, with great devocion, as Christen men go to Saint James, & there come some pilgrims y[t] beare sharp knives in theyr handes, & as they go by the waye they shere[4] theyr shankes & thyghes, that the bloude may come out for the love of that ydoll and they saye that he is holy that will dye for that ydols sake. And there is some that for the time that they go out of their houses at eche third pace they knele till that they come to this idole. And when they come there they have ensence[5] or such other thing for to ensence the ydole, as we would do to Gods body. And there before that mynster or church of this ydol, is a river full of water, & in that river pilgrims cast gold, silver, perles & other precious stones without number, in stede of offerings, and therefore, when y[e] maister of the minster hath any neede of helping, as sone they go the river & take thereout as much as they haue neede to helping of y[e] minster. And ye shall understande when that any greate festes come of y[e] Idol, as the dedication day of the church, or of the throning of

[1] Judgments. [2] Find out. [3] Paper.
[4] Cut their legs. [5] Incense.

the Idol, all the countrey there about assemble them there togither and then men set this Idoll with great reverence & worship in a chaire well dressed with cloth of gold, and other tapistry, & so they carry him with great reverence & worship, rounde about the citie, and before the chaire goeth firste in procession all the maidens of the countrey two & two togither, & so after them go the pilgrimes that are come fro far countreys, of the which

pilgrims some fall downe before the chaire, & letteth all go over them and so are they slaine, and some haue theyr armes broken & leggs,[1] and this they doe for love of the Idol, and they beleve the more paine that they suffer here for their Idol the more joy shall they haue in ye other world, & a man shall finde few Christen men will suffer so much penaunce for our Lordes sake as they do for the ydoll. And nighe before the chaire go

[1] Mandeville probably describes the Car of Juggernaut.

all the mynstrels of the countrey, as it were without nomber with many divers melodyes. And when they are come againe to the Church they sette up the ydol againe in his throne, and for worship of the ydoll two or three [1] are slaine with sharpe knives with their good will.

And also a man thinketh in our countrey that he hath a great worshippe to haue an holy man in his kyn, lykewise they saye that those that are there slayne are holye men and sayntes & they are wrytten in their letany, and when they are thus dead theyr frendes brene theyr bodies & they take the ashes, and those are kepte as relykes, and they say it is an holy thing, & that they doubte of no perill when they haue of those ashes.

[1] Other editions have it "two or three hundred."

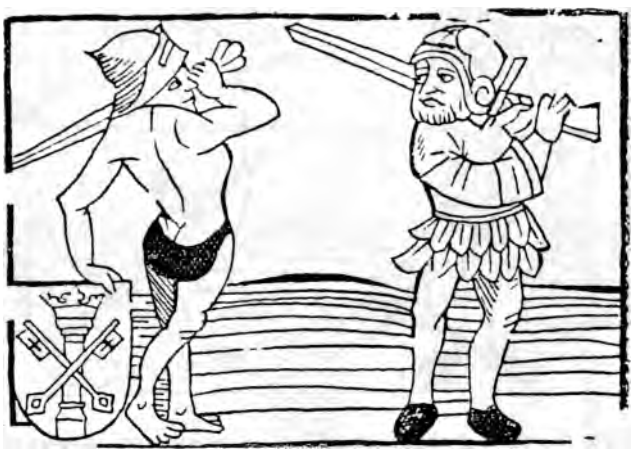
CAP. LV.

Of a great countrey called Lamory, where the people go all naked & other things.

FROM this countrey LII journeys is a countrey that men call Lamory,[1] and in that lande is greate heate, and it is the custome there, that men and women go al naked and they scorne all them that are clade, for they say that God made Adam & Eve all naked, and that men shoulde haue no shame of that God made, & they beleve in the same God that made Adam & Eve and all the world, and there is no woman wedded, but

[1] Sumatra.

women are all common there, and they forsake no man. And they say that God commaunded to Adam & Eve and all that come of them saying, *Crescite & multiplicamini, & replete Terram.* That is to say in English, Encrease & multiply and fyll the earth, and no man may say there, This is my wife, & no woman may say, this is my husbande. And when they haue any children they give them to whom they will of men that haue medled with them. Also the lande is all common, for



every man taketh what he will, for that one man hath in one yere now, an other man hath another yeare. Also all the goods, as corne, beastes and all maner thing of that countrey are all in common. For there is nothing under locke, and as riche is one man as an other, but they haue an evill custome in eating of fleshe, for they eate gladlier mans fleshe than other. Neverthelesse in that lande is abundaunce of corne, of fleshe, of fishe, of golde of silver and all maner of goods. And thether

doeth the marchauntes bring their children for to sell, and those that are fatte they eate them, & those that be lean, they kepe them tyll they befatte, & then are they eaten. And besyde this yle of Lamory, is another yle that men call Somober,[1] and is a good yle, men of that yle do marke them in the visage with an hot yron, bothe men & women for great nobility & to be knowen from

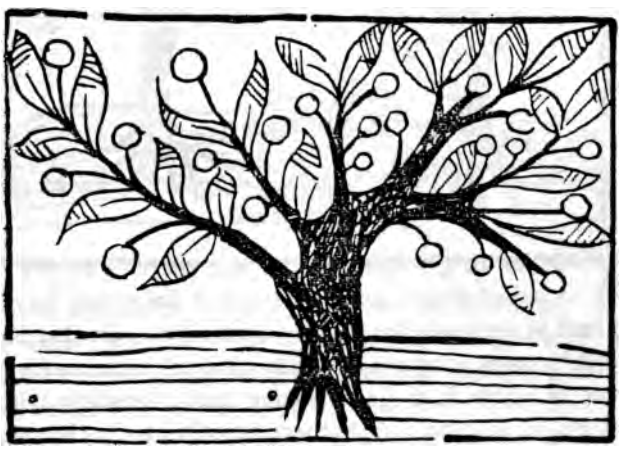
other, for they hold themselfe the worthiest of ye world and they haue warre evermore with those men that are naked that I spake of before. Also there are many other yles and diverse maner of men, of the which it were overmuch for to speake of all.

[1] ? Sumatra. One or other, Lamory or Somober, is evidently this island.

CAP. LVI.

Of the countrey and yle named Java, which is a mighty lande.

AND there is also a great yle that men call Java & the kinge of that countrey hath under hym seven kinges, for he is a full mightie prince. In this yle groweth all maner of spyces more plenteously than in



any other place, as ginger, clowes, canell[1] nutmyge[2] and other, and ye shall understande that the nutmyge beareth the maces, & of all thing therein is plenty savinge wine. The King of this lande hath a riche palace and the best

[1] Cinnamon. [2] Nutmeg.

that is in the worlde, for all the greces of his hall and chambres are all made one of gold & another of silver, & all the walls are plated with fine gold and silver, & on those plates are written stories of knightes, and batayles, and the pavimente of the hall and chambres is of golde and silver, and there is no man that woulde beleve this riches that is there except hee had sene it, and the Kynge of this yle is so mightie, that he hath many times overcom the great Caane of Cathay which is the myghtiest Emperour that is in all the worlde, for there is often warre amonge them, for the great Caane would make hym hold his land of him.

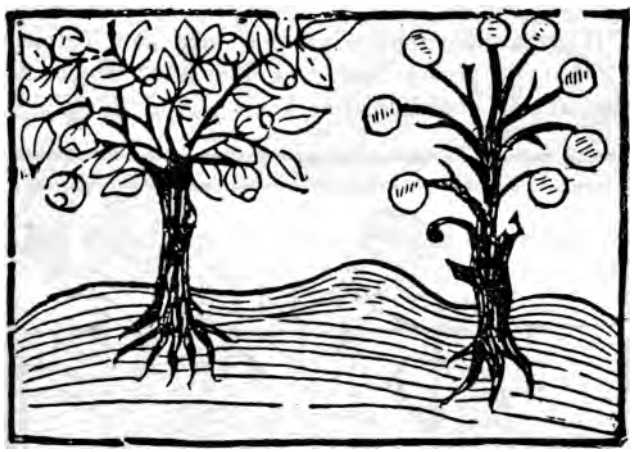
CAP. LVII.

Of the Kingdome of Pathen or Salmasse, which is a goodly lande.

AND for to go forth by the sea, there is an yle that is called Pater, and some call it Salmasse, for it is a great kingedome with many faire cities. In this lande groweth trees that beare meale, of which men make faire bread & white & of good savour, and it seemeth lyke as it were of wheate. And there be other trees that beare venym,[1] againe the which is no medicine but one, that is to take of the leaves of the same tree and stampe them, and tempre them with water and drinke it, or else he shall dye sodainly, for Treacle may not helpe. And if you will know how this tree beare meale, I shall tell you,

[1] Poison, *i.e.*, are poisonous.

men hew with a hatchet aboute the rote of the tree by the earth, and they perce him in many sundry places, and then cometh out a lycoure the which they take in a vessell, and sette in the sonne and dry it, and when it is dry, they cary it unto the mille to grynde, and so it is faire meale and white. Also hony wyne, and venym are drawen out of other trees in the same maner, and they



put it in vessels to keepe. In that yle is a dead sea, which is a water that hath no grounde and if anythinge fall therein it shall never be founde, besyde that sea groweth great canes and under theyr rootes men finde precious stones of great vertue, for he that beareth one of those stones uppon him, there may no yron greve[1] him nor drawe blood on hym, and therefore they y[t] have those stones fyght full hardely, for there may no quarell[2] nor such thing greve them, therefore they that knowe the maner make their quarell without yron & so they sleay them.

[1] Wound or hurt. [2] Arrow.

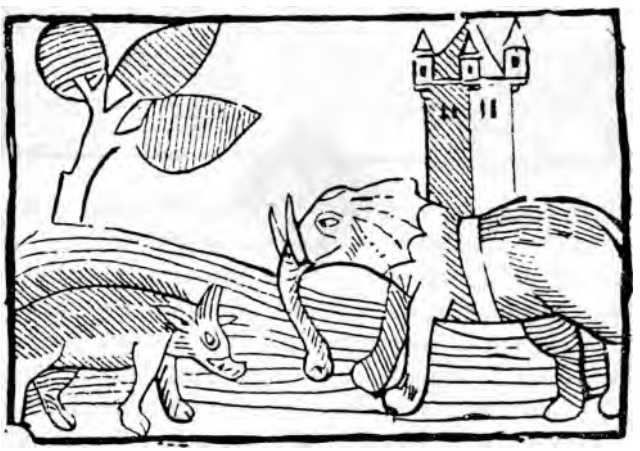
CAP. LVIII.

Of the Kingdome of Talonach, the king thereof hath many wyves.

THEN is there another yle that men call Talonach, that is a greate lande, and plenteous of goods & fyshes, as you shall hereafter heare. And the King of

the lande hath as many wives as he will, a thousande & mo, and lyeth never by one of them but once, and that lande hath a marvayle that is in no other land, for all maner of fyshes of the sea cometh there once a yeare, one after another, and lyeth him nere the lande, sometime on the lande, and so lye three dayes, and men of that lande come thither and take of them what he will,

and then go those fyshes awaye and another sorte commeth, and lyeth also three dayes and men take of



them, and doe thus all maner of fyshes tyll all haue bene there, and menne have taken what they wyll. And

menne wot[1] not the cause why it is so. But they of that countrey saye, that those fyshes come so thyther to do worship to theyr king, for they say he is the most worthiest king of the worlde for he hath so many wives and geateth so many children of them. And that same kinge that XIIII M Olyfauntes or mo which be all tame, and they be all fedde of the men his countrey, for his pleasure bicause that he may haue them redy to his hande when he hath any warre against any kyng or prince, and then he doth put uppon theyr backs castels & men of warre as the use is of the lande, and lykewyse do other kyngs and princes thereabout.

[1] Know.

CAP. LIX.

Of the ylande called Raso[1] *where men be hanged as sone as they are sicke.*

AND from this yle menne go unto another yle that men call Raso, and menne of this yle when that theyr friendes are sicke & that they beleve surely that they shal dye, they take them & hange them al quick on a tree, and say that it is better that byrdes, that are aungels of God, eate them, than wormes of the earthe. Fro thence men go to an yle where the men are of ill kinde, for they nourishe houndes for to strangle men. And when theyr friendes are sicke that they hope they

[1] *Pynson* and others say Gaffolo or Caffolos.

shal dye, then do those houndes strangle them, for they wyll not that they dye a kyndely death, for then shoulde they suffre to great paine as they say, & when they are thus dead they eate theyre flesh for venison.

CAP. LX.

Of the ylande of Melke wherein dwelleth evill people.

FROM thence menne go through many yles by sea unto an yle that men call Melke, and there be full yll people, for they haue none other delyte but to fyght and slee men, for they drinke gladly mans blood, which blood they call good, and they that maye most sleay is of moste name amonge them. And if two men there be at stryfe and after bee made at one, it behoveth them to drink eyther others blood, or else the accorde is nought.

From this yle men go to an yle that is called Tracota where all men are as beastes & not reasonable, they dwell in caves, for they haue not wyt to make them houses, they eate adders [1] and they speake not, but they

make such a noyse as adders doe one to another, and they make no force of ryches but of a stone that hath forty colours, and it is called Traconyt after that yle, they know not the vertue thereof but they covete it for the great fayreness.

[1] Pliny speaks (Book 7, cap. 2) of adder-eating people in India and elsewhere, but he says they live to the age of four hundred years, which is supposed to be owing to the flesh of vipers, which they use as food, in consequence of which they are free from all noxious animals, both in their hair and their garments. In book 29, c. 38, he also gives directions for the preparation of viper's flesh for food.

CAP. LXI.

Of an yland named Macumeran, whereas the people haue heads lyke houndes.[1]

FROM that yle menne go to an yle that is called Macumeran, whiche is a greate yle and a fayre and the men and women of the countrey haue heads like

houndes, they are reasonable & worship an oxe for their god, they go all naked but a little clothe before them,

[1] Again in Book 7, cap. 2, Pliny speaks of *Cynocephali*, or dog-headed people, for he says that on many of the mountains there is a tribe of men, who have the heads of dogs, and clothe themselves with the skins of wild beasts. Instead of speaking, they bark; and, furnished with claws, they live by hunting and catching birds.

they are good men to fighte, & they beare a great target with which they couer all the body and a speare in theyr hande, and if they take any man in batayle they sende him to theyr King which is a great lorde & devoute in his faith, for he hath about his necke on a cord thre hondred pearles great & orient,[1] in maner of Pater noster, and as we saye Pater noster, and Ave maria, Right so ye King saith euery day three hundred prayers to his god before he eate, & he beareth also about hys necke a

ruby, oryent, fine & good, that is neer a foote & five fingers long. For when they chuse theyr Kyng they giue to him that Ruby to beare in his hande, and then they lead him riding about the citie, and then euer after are they subjecte to him, and therefore he beareth that Ruby alway about his necke, for if he beareth not the Ruby, they woulde no longer holde hym for kynge. The

[1] Oriental,—coming from the East.

greate Caane of Cathay hath much coveted this Ruby: but he might never haue it, neither for war nor for other catell,[1] and this Kinge is a full true & a righteous man, for men may go safely & surely through his lande & beare y[t] he will, for there is no man so hardy to let[2] them. And from thence men go to an ile that is called Silo, this ile is more than a hundred[3] myle about and

therein be many serpents which are great with yelow stripes & they haue foure feete, with short leggs & great claws, some be five fadome[4] of length & some of viii & some of x & some more and some lesse & be called Cocodrylles & there are also many wylde beasts & Olyfants.[5] Also in this yle & in many yles thereabout are many wyld geese with two heads, and there be also in y[t] countrey white lyons and many other dyverse mer-

[1] Nor in exchange. [2] Hinder. [3] Others say 800.
[4] A fathom is 6 feet. [5] Elephants.

vaylous beastes, & if I should tell it all it should be to long.

CAP. LXII.

Of a great yland called Dodyn, where are many diverse men of evill conditions.

THEN there is another yle that men call Dodyn, & it is a great yle. In this yle are maner diverse maner of men y^{t} haue evyll maners, for the father eateth the son & the son the father the husband his wyfe and the wyfe hir husbande. And if it so be that the father be sicke, or the mother, or any frend, the sonne goeth soone to the priest of the law & prayeth him that he will aske of the ydoll if his father shall dye of that sicknesse or not. And then the priest and the son kneele downe

before the ydole devoutly & asketh him, and he aunswereth to them, and if he say that he shall lyve, then they kepe him wel, and if he say that he shall dye, then commeth the priest with the son or with the wyfe or what frende that it be unto him y^{t} is sicke, and they lay their hands over his mouth to stop his breath, and so they sley him & then they smite all the body into peces & praieth all his frendes for to come and eate of him that is dead, and they make a great feste thereof and haue many minstrels there, and eate him with great melody. And so when they haue eaten al ye flesh, then they take the bones and bury them all singing with great worship,

and all those that are of his friendes that were not there at the eating of him haue great shame and vylany, so that they shall never more be taken as frends. And the King of this yle is a great lord and mightie, & he hath under him LIIII grete Yles and eche of them hath a King,

and in one of these yles are men that haue but one eye, & that is in the middest of theyr front and they eate not

flesh & fishe all rawe. And in another yle dwell men that haue no heads & theyr eyen are in theyr shoulders

& theyr mouth is on theyr breste.[1] In another yle are men that haue no head ne eyen and theyr mouth is in theyr shoulders. And in another yle are men that haue flatte faces without nose and without eyen, but they haue two small round holes in stede of eyen, and they haue a flatte mouth without lippes. And in that yle are men also that haue their faces all flat without eyen, without mouth & without nose, but they haue their eyen and their mouth behinde on their shoulders. And in an other yle are foule men that haue the lippes aboute the mouth so

greate that when they sleepe in the sonne, they cover all theyr face with the lippe. And in another yle are lyttle men as dwarfes, and haue no mouth but a lyttle rounde hole & through that hole they eate their meat with a

[1] Here again Pliny says in his 7th book, cap. 2 :—"These people dwell not very far from the Troglodytæ (*dwellers in caves*) to the west, of whom again there is a tribe who are without necks, and *have eyes in their shoulders.*"

pipe, & they haue no tongue & they speake not but they blow & whistle and so make signes one to another. And in another yle are men with hanging eares unto their shoulders.[1] And in another yle are wild men with hanging eares & haue feete lyke an hors & they run faste & they take wild beastes and eate them. And in another yle are men that go on theyr handes & feete lyke beasts & are all rough and will leape upon a tree like cattes or apes. And in an other yle are men that go euer uppon theyr knees mervaylosly, and haue on euery foote viii Toes.[2] Many other maner of folke bee in the sea in yles thereabout, of whome it were to longe to tell all.

CAP. LXIII.

Of the Kingedome named Mancy which is the best kingedome of the worlde.

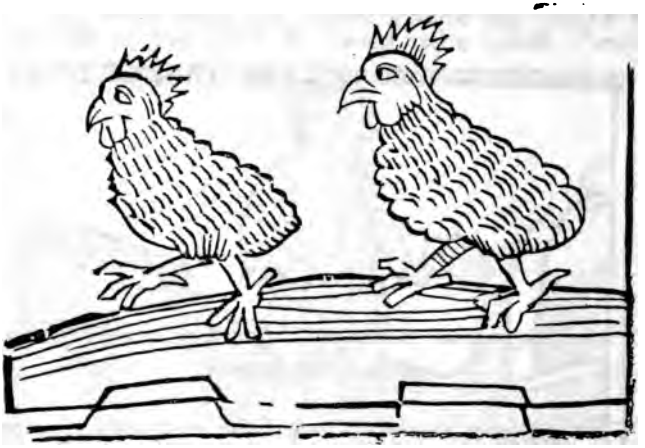
TO go from this yle toward the east many journies a man shall finde a kingdome that is called Mancy[3] & this is in Inde the more, & it is ye most delectable and plenty of goods of all the worlde. In this lande dwell christen men and Sarasins, for it is a great lande, and therein are II M great cities & many other townes. In this lande no man goeth a begging, for there is no

[1] See Appendix.

[2] Here a paragraph is omitted, not being suitable for general readers.

[3] Or Manzi, that part of China south of the river Hoang-ho.

pore man, and there men haue beardes of heare[1] as it were cattes. In this lande are faire women, and therefore some men call that lande Albany, for the white folke, and there is a citie that men call Latorim and is more[2] than Paris, and in that land are birdes twise greater than they be here and there is all maner of vytayles good cheape.[3] In this countrey are whyte hennes, and they beare no feathers but woll[4] as shepe



doe in our lande ; and women of that countrey that are wedded beare crownes uppon theyr heads that they may

[1] *Pynson* has "berdes *thynne* of here, as it were cattes."

[2] Larger.

[3] *Pynson* here has, "and there is plenty of great neddres (*adders*) of whyche they make a greate fest and ete theym at great solemnytees. For, if a man make a greate fest, and had gyven them all the mete that he myght gete, and he give theym no neddres, he hath no thanke for all that he doth."

[4] Wool.

be knowne by. In this countrey they take a beast that is called Loyres, and they keepe it to goe in to waters or ryvers, and straighte waye hee bringeth out of the water great fishes, and thus they take fishe as longe as they will, and as them nedeth. Fro this citie men go by many journeys to an other citie that is called Cassay,[1] that is the fayrest citie of the worlde, and that citie is fifty myle about and there is in that citie mo than xii[2] principall gates without. From thence within three myle is an other great citie, and within this citie are more than xii thousand bridges and upon eche bridge is a stronge toure where the kepers dwell to kepe it against the great Caane, for it marcheth[3] on his land. And on one side of the citie runneth a great river, and there dwell christen men & other for it is a good countrey and plentious, & there groweth right good wine. In this noble citie the King of Mancy was wont to dwell and there dwell religious men, as fryers. And men go vpon the river till they come to an Abbey of Monkes a lyttle from the citie & in y[t] Abbey is a great gardeine, and therein is many maner of trees of divers fruites, in that gardein are divers kindes of beastes, as Baboyns,[4] Apes, Marmosets and other, & when the covent[5] haue eaten, a monke taketh the reliefe[6] & beareth it into the gardein, & smiteth once with a bell of silver which he holdeth in his hand, anone come out these beastes that I speake of and many nere II or III thousand,[7] and he giveth them

[1] Hangchow-fu.

[2] *Pynson* says, "There is in y[t] citie mo than VII thousand gates and each of III gate is a good toure where the kepers dwell," &c.

[3] Borders. [4] Baboons. [5] Convent.

[6] What is left over.

[7] *Pynson* says III Thousand or IIII Thousand.

to eate of[1] faire vessels of silver, & when they haue eaten he smyteth the bell againe and they go away, and the monke sayth that those beasts are soules of men that are dead, and those beastes that are fayre are soules of Lordes and other rich men, & those that are foule beastes are soules of other commons, and I asked them if it had not been better to give that relife to pore men, & they sayde there is no pore men in ye countrey and if there were yet were it more almes to give it to those soules y^t^ suffer there their penaunce & may go no farther to get their meat, than to men that haue wit & may travail for theyr meat. Then come men to a citie y^t^ is called Chibens & there was the first sege[2] of the King of Mancy. In this citie are LX brydges of stone as fayre as they may be.

CAP. LXIIII.

Of the lande of Pygmen,[3] wherein dwell but smal people of three spanne long.

WHEN men passe from that citie of Chibens, they passe over a great river of freshe water, and it is nere IIII mile brode & then men enter into the lande of the great Caan. This river goeth through the land of Pigmeens, and there men are of little stature for they

[1] Off. [2] Seat or settlement.

[3] Pigmies, dwarfs. Homer, in the third book of the Iliad, has immortalized the Pigmies and their battles with the Cranes. (See Appendix for a curious engraving.) Pliny, in his 7th Book, cap. 2, speaks thus of them : " Beyond these people, and at the very ex-

are but three span long, and they are right fayre bothe men and women, though they bee little, and they are wedded when they are halfe a yere olde, and they live but viii[1] yeare, and he that liveth viii yeare is holden right olde, and these small men are the best workemen in sylke and of cotton in all maner of thing that are in the worlde, and these smal men travail not nor tyl land but they haue amonge them great men, as we are, to travaill for them & they haue great scorne of those great men, as we would haue of giaunts or of them if they were among us.

tremity of the mountains, the Trispithami (*from* τρεῖς, *three, and* τπιθαμὶ, *spans*), and the Pigmies are said to exist; two races that are but three spans in height—that is to say, twenty-seven inches only. They enjoy a salubrious atmosphere and a perpetual spring, being sheltered by the mountains from the northern blasts: it is these people that Homer has mentioned as being waged war upon by cranes. It is said that they are in the habit of going down, every spring, to the sea shore in a large body, seated on the backs of rams and goats, and armed with arrows, and there destroy the eggs and the young of those birds; that this expedition occupies them for the space of three months, and that otherwise it would be impossible for them to withstand the increasing multitudes of the cranes. Their cabins, it is said, are built of mud, mixed with feathers and egg-shells. Aristotle, indeed, says that they dwell in caves; but, in other respects, he gives the same details as other writers."

[1] Other editions say six or seven years.

CAP. LXV.

Of the citie of Menke where is a great navy.

FROM this land men go through many countreys cities & towns, till they come to a citie that men call Menke. In that citie is a great navy of ships and they are as white as snow of the kind of the wod that they are made of & they are made as it were great houses with halles and chambres and other easements.[1]

CAP. LXVI.

Of the land named Cathay and of the great riches thereof.

AND from thence men go uppon a river that men call Ceremosan, and this river goeth throughe Cathay[2] & doth many times harme when it waxeth great. Cathay is a faire countrey & rich, ful of goods and merchandises, thether come marchauntes everye yeare for to fetch spices and other marchandises more commonly than they do in other countreys. And ye shall understand that marchaunts that come from Venice or from Gene or from other places of Lombardy, or of Italy, they go by sea and land, xi monthes and more or they may come to Cathay.

[1] Conveniences. [2] Northern China.

CAP. LXVII.

Of a great citie named Cadon therein is the great Caanes palaice and sege.

IN the province of Cathay towards the East, is an olde citie & beside that citie the Tartariens have made an other citie that men call Cadon,[1] y^t^ hathe xii[2] gates, and betwene eche two gates is a great myle, so those two cities the olde and the new is round about xx myle. In this citie is the palaice and sege of ye great Caane in a full faire place and great, of which the wals about is two myle, and within that are many fayre places, and in the gardeyne of that palaice is a right greate hill on the which is an other palaice, and it is the fayrest that may bee founde in any place, and all about that hyll are many trees berynge divers fruites, and about that hyll is a great dyche, and there nere are many rivers on eche syde, and in those are many wylde foules that he may take and not go out of the palayce. Within ye hall of that palaice are xxiiii pillers of gold and all the walks are covered with rych skynnes of beastes that men call Panthera.

Those are fayre beastes and well smelling and of the smell of those skynnes, none evyll smell may come to the palayce, those skynnes are as redde as bloude, and they shine so against the Sonne that a man can scarcely

[1] Others call it Sugarmago or Eugarmago.
[2] *Pynson* says seven.

beholde them and those skynnes are estemed there as much as golde.

In the myddest of the palace is a place made that they call the Monture[1] for the great Caane, that is well made with precious stones and great hanging about, and at the foure corners of that Montour are foure nedders[2] of golde, & under that mountour and about are conduites of bevrage that they drink in the Emperour's courte. And the hall of that palayce is richly dight and wel, and firste at the upper ende of the hall is the throne of the Emperour right hie where he sitteth at meate (*at a*) table that is well bordered with gold and that bordure is full of precious stones and great pearles, and the greces on which he goeth up are of diverse precious stones bordred with golde.

At the left syde of his throne is the sege of his wife a degree lower than he sitteth and that is of Jasper bordred with gold and the sege of his seconde wife is a degree lower than the fyrste, and that is also of good Jasper bordred with golde and the sege of the thyrd wife is a degree lower than the seconde for alwaye he hathe three wives with him wheresoeuer he is, besyde these wives on the same side setteth other ladies of his kin eche one lower than other, as they are of degree, and all those that are wedded, haue a counterfaite[3] of a man's foote uppon their heads a cubite long and all made with precious stones, & about they are made with shining fethers of pecockes or such other in tokening that they are in subjection to man & under men's feete, & they

[1] This is a curious term, which can scarcely be translated. A French edition has *Mountaynette*, which *Cotgrave* says is a little mountain. A Latin edition says *Ascensorium*.

[2] Serpents. [3] Representation.

that are not wedded haue none such. On the right side of the Emperour sitteth fyrste his sonne the which shall be Emperour after him, and he sitteth also a degree lower than the Emperour in such maner of seges as the Emperour sitteth, and by him sitteth other lordes of his kyn, eche one lower than other as they are of degree. And the Emperour hath his table by himselfe alone that is made of golde and precious stones, or of white Crystal or yelowe, bordred with golde, and eche one of his wyves hath a table by hirselfe. And under the Emperours table sitteth foure clerkes at his feete that wryteth all that the Emperour sayth be it good or ylle. And at great feastes about the Emperours table, and all other tables in the hall is a vine made of gold that goeth all about the hall, and it hath many braunches of grapes lyke to grapes of the vine, some are white, some are yelowe, some red, some grene, and some blacke, all the red are of rubies of cremes [1] or allabonce, the white are of cristall or byrall,[2] the yelowe are of topaces, the grene are of Emeraudes & Crysolytes, and the blacke are of Quickes and Gerandes, & this vyne is made thus of precious stones so properly that it seemeth that it were a vyne growinge. And before the borde of the Emperour standeth great lordes and no man is so hardy to speke unto hym, except it be musicians for to solace the Emperour. And all the vessell that is served in his hall or chambres, are of precious stones and namely at tables

[1] I have up to the present failed in finding equivalents for these two words, also for Quickes (spelt in *Pynson* Onichez, which may probably mean onyxes,) and Gerandes. This latter word is spelt in one MS. *Garantez*, and may mean garnet. Cotgrave gives *Alabandique*, "a kinde of blacke stone mingled with purple."

[2] Beryl.

where great lordes eate, that is to say, of Jasper, crystall, amatyst, or fyne golde, and the cuppes are of Emeraudes, saphyres, topaces, and many other maner of stones; and (*of*) silver haue they no vessell, for they praise silver but little to make vessell of, but they make of silver greces, pylers & paviments of halles & chambres. And ye shall understande that my felaw & I were in wages with him xvi moneths against the Kinge of Mancy,[1] uppon whome he made warre, and the cause was we had so great desire to see the nobilitye of his his court, if it were suche as we heard speake of, and forsoth we founde it more richer & solempne than ever we harde speake of, and we should neuer haue beleved it, had we not seene it. But ye shall understande the meat and drinke is more honest among us than it is in those countreys, for all the comons eate upon skines of beastes on theyr knees and eate but fleshe of all maner of beastes, & when they haue all eate they wipe theyr handes on their skirtes & they eate but once in the day & eate but little bread but the maner of the lordes is full noble and richly.

[1] *Marco Polo* gives a graphic description of the invasion and subjection of Manzi, or Southern China, in the year 1268, by Kublai's great general *Bayan* (great or noble) *Hundred eyes.* If, therefore, there is any truth in Mandeville, he and his "felaw" may have helped to put down an insurrection in the kingdom of Manzi.

CAP. LXVIII.

Wherefore that the Emperour of Cathay is called the great Caane.

AND ye shall understande why he is called ye great Caane, ye knowe y^t^ all the worlde was destroied with Noes floud but Noe his wife & children. Noe had three sons, Sem, Cham & Japhet. Cham when he saw his father naked when he slept, scorned him & therefore he was cursed and Japhet covered him againe. These three brethrene hadde all the land. Cham toke the best parte eastward that is called Asia. Sem toke Afryke and Japhet toke Europe. Cham was the mightiest and richest of his bretherne and of him are come the Paynim folke & divers maner of men of the yles, some headlesse, and other men disfigured, and for this Cham the Emperour there called him Cham and Lord of all. But ye shall understande that the Emperour of Cathay is called Caane, and not Cham, & for this cause, it is not long ago that all Tartary was in subjection and thrall to other nations about, and they were made herdemen to kepe beastes, and among them was vii linages[1] or kindes, the firste was called Tartary that is the best, the second linage is called Tamghot,[2] the third Furace,[3] the fourth Valaire, the fifth Semoth,[4] the sixth Menchy,[5] the seventh Sobeth.[6] These are all holding of the great Caane of

[1] People or tribes.

[2] Tangut, or Tanghút, is the name given to certain tribes of Thibetan extraction, who lived on the north-west frontier of China.

[3 4 5 6] Called variously Eurache, Semoche, Megly and Coboghe, whose relative positions can scarcely now be defined accurately.

Cathay. Now it befell so that the first linage was an olde man & hee was not ryche and men called him Chanius. This man lay and slept on a nighte in his bedde, and there came to him a knighte, all white, sitting uppon a white hors, and sayde to him, Caane slepeste thou? God that is almighty sent me to thee, & it is his will that thou saye to the vii linages y^t^ thou shalt be theyr Emperour, for ye shall conquere all the lande about you, and they shall be in your subjection as you have bene in theirs. And when morow came he rose up and sayde it to the vii linages, and they scorned him and sayde he was a fole, and the next night the same knighte came to the vii linages and bad them of gods behalfe to make Chanius their Emperour, and they shold be out of all subjection. And on the morow they chose Chanius to be Emperour, and dyd him all worship that they might do, & called him Caane as the white knighte called him, and they sayde they would doe as he badde them. Then he made many statutes and lawes, the which he called Ysakan.[1] The firste statute was, that they shoulde be obedient to God almyghtie, and beleve that he should deliver them out of thraldome, and that they shoulde call on him in all their workes. Another statute was, y^t^ all men that might beare armes shoulde be nombred, and to eche x shoulde be a master, and to a hundred a master, and to a thousand a master. Then he commaunded to all the greatest and principallest of the vii linages, that they should forsake all that they had in heritage or lordship, and that they should hold them payed of that he wold give them of his grace, and they did so. And also he bad them y^t^ eche man should bringe his eldest

[1] Others write it Ysya-Chan.

sonne before him, and sleay his owne sonne with his owne handes, and smyte of their heads, and as sone they did his bidding. And when he saw they made no letting[1] of what he bad them, then bad he them folow his baner, and then he put in subjection all the landes about him.

CAP. LXIX.

How the great Caane was hid under a tree, and so escaped his enimies bicause of a byrd.

AND it befell on a day that the Caane rode with a fewe men to see the lande that he had wonne, and he met with a greate multitude of his enimies and there he was caste downe of his horse, and his horse slayne, and when his men saw him at ye earth[2] they went[3] he had been deade, and fledde, & the ennimies folowed after, and when he sawe his ennimies were fer,[4] he hid him in a bushe, for the wod was thicke there, and when they were come againe from the chace, they went to seke among the wood if any were hid there, and they founde many, and as they came to the place where he was, they saw a birde sitte uppon a tree, the which byrd men call an Oule, and then sayd they, that there was no man, for the birde sat there, and so went they away, and thus was the Caane saved from death, & so he went awaye on a night to his owne men, which were glad of his comming, and from that time hitherwardes men of that countrey

[1] Hindrance.
[2] On the ground.
[3] Weened—supposed, imagined.
[4] Far away.

haue that byrde in great reverence, and for that cause they worship that byrd aboue all other birds of the worlde. And incontinent he assembled all his men, rode uppon his enimies and destroyed them, and when he had won all the landes that were aboute him, he helde them in subjection. And when the Caane had won all the lordes to mounte Belyan, the white knighte came to him in a vision againe, and said unto him, Caan the will of God is, that thou passe the mounte Belyan, and thou shalt win many landes, and for thou shalt find no passage, go thou to mount Belian that is upon the sea side and knele ix times thereon against the east in the worship of God, & he shall shew thee a way how thou shalt passe, and Caan did so, & anon the sea that touched the hil, withdrew him, & shewed him a faire way of ix foote brode betwene the hill and the sea, & so he passed right wel with al his men, & then he wan the land of Cathay that is the best land and the greatest of all the worlde, and for those ix knelings and the ix foote of way, Caane and the men of Tartary have the number of ix in great worship.

CAP. LXX.

Of the great Caanes letters and the wryting about his seale.

NOW when he had wonne the lande of Cathay he dyed, and then raigned after Cythoco[1] the eldest

[1] In other editions Ecchecha. In reality, Ok-lar-Khan, who succeeded his father in 1229, and reigned over the Tartars till 1241.

sonne of Caane, & his other brothers went to winne them landes in other countreys, and they wan the land of Pruisse, and of Russy & they dyd cal themselfe Caane, but he of Cathay is the greatest lorde of all the worlde and so he called him in his letters and sayth thus, *Caane filius dei excelsi, universam terram coulentium summus imperator, & dominus dominantium* That is to say, Caane Gods son, Emperour of all those that tyll all the lande, and Lorde of all lordes. And the writing about his great seale is, *Deus in celo & Caane super terram ejus fortitudo omnium hominum imperatoris sigillum* That is to say, God in heaven, Caan uppon earth, his strength the seale of the Emperor of all men. And the wryting about his privy seale is, *Dei fortitudo omnium hominum imperatoris sigillum* That is to say, The strength of God, seale of the Emperour of all men. And if it be so that they be not christen, yet the Emperour and the Tartarins beleve in God Almightie.

CAP. LXXI.

Of the governaunce of the countrey of the great Caane.

NOW haue I tolde you why he is called the great Caane, now shall I tell you of the governinge of his courte when they make great feastes, and he kepeth foure principall feastes in the yeare, the fyrste of his byrth, the seconde when he is borne to the Temple to be circumcised, the third is of his ydoles when they begin to speake, and the fourth when the ydole beginneth fyrst to do myracles, & at those tymes he hath men well

arayed by thousands and by hundreds and eche one wote well what he shal do. For there is fyrst ordeined 4000 rich barons and mighty for to ordeine the feast & to serve the Emperour & all these barons haue crowns of gold well dight with precious stones and pearles, and they are clad in clothes of golde & camathas[1] as richly as they may bee made & they may well have suche clothes for they are there of lesse pryce than wollen cloth is here. And these foure thousande barons are departed in foure parties, & eche company is clad in diverse colour ryght richely, and when the first thousand is passed and hath shewed them, then come the seconde thousande, and then the thirde thousande & then the fourth, and none of them speketh a word. And on the one side of the Emperours table sitteth many phylosophers of many sciences, some of Astronomie, Nygromancie[2] Geometry, Pyromacy,[3] & many other sciences, and some haue before them Astrolabes[4] of golde or of precious stones full of sande or of coles brenning, some haue horologes[5] well dight and richly, and many other instruments after their sciences. And at a certaine houre when they see time, they say to men that stand before them, make peace, and then saye those men with a loude voyce to all the hall, now be styll awhile, and then saith one of the philosophers, eche man make reverence and encline to the Emperour, that is Gods sonne, and lorde of the worlde, for now is time and houre, and then all men enclyne to him, and knele on

[1] A rich silken or thread stuff.

[2] Necromancy, or foretelling events by pretended communion with the dead.

[3] Divination by fire.

[4] An astronomical instrument.

[5] Timepieces.

the earth, and then the Phylosopher biddeth them rise up againe. And at another houre another philosopher biddeth them put their fingers in theyr eares and they do so, and at another houre another philosopher biddeth that all men shall laye their hande on their heads, and they do so, and then he biddeth them take them away and they doe so, and thus from houre to houre they bid divers thinges. And I asked privily what it shoulde meane and one of the masters said that the enclining and the kneling on the earth at that time hath this token, that all those men that kneled so shall evermore be true to the Emperour, that for no gift nor thretning they shal never be traitours nor false to him and the putting of the finger in the eare hath this token, that none of those shall here any yll spoken of the Emperour or his counsayll. And ye shall understande that men dight nothing, as clothes, bread, drinke nor no such things to the Emperour but at certaine hours that the Philosophers tell, and if any man reyse war against the Emperour in what countrey so ever it bee these Philosophers know it sone, & tell ye Emperour or his counsail and he sendeth men thether, for he hath many men. Also he hath many men that kepeth birdes, as gerfaukons[1] sperhaukes,[2] faucons,[3] gentils,[4] lavers, sacres,[5] popyniayes[6] that can speake, and many other, ten thousande olyphants, baboynes marmosets and other and he hath ever aboute him many Physicions more than two hundred that are Christen men & xx sarasyns, but yet he trusteth more to Christen men than in Sarasyns. And there is in that countrey many Sarasins and other Servaunts that are

[1] Girfalcons. [2] Sparrowhawks. [3] Falcons.
[4] Gentles. [5] Sakers or Peregrine hawks.
[6] Parrots.

Christen and converted to the faith, through preching of good Christen men that dwel there, but there are many that will not that men [1] wete that they are Christen.

CAP. LXXII.

Of the great ryches of the Emperour and of his dispending.

THIS Emperour is a great lorde, for he may dispend what he will without nombre, bicause he spendeth nother sylver nor golde & maketh no money but of lether or skynnes, and this same money goeth through all his lande, and of the sylver & gold buylded he his palaces. And he hath in his chambre a piller of golde in the which is a Ruby, and carbuncle of a foote [2] long, the which lighteth all his chambre by night & he hath many other precious stones & rubies, but this is the most.[3] This Emperour dwelleth in the sommer towardes the North in a citie that men call Saydus and there it is colde enoughe, and in the winter he dwelleth in a citie that men call Camalach, and there it is right hot, but for the most part is he at Cadon, that is not farre thence.

[1] Will not let men know.

[2] Others say half a foot. There were always rumours in the East of wonderful rubies, especially one belonging to the King of Ceylon, which Kublai Khan is reported to have coveted, and wished to purchase.

[3] The greatest.

CAP. LXXIII.

Of the ordynaunce of the lordes of the Emperour when he rideth from one countrey to another to warre.

AND when this great Caane shall ryde from one countrey to another they ordeyne foure hostes of people, of which the fyrst goeth before a daies journey; for that hoste lyeth at even where the Emperour shall lye on the morow, and there is plenty of vitailes. And another host commeth at the right side of hym and an other at the left side, and in eche hoste is muche folke. And then commeth the fourth hoste behind hym a bowe draught, and there is more men in that than in any of the other. And ye shall understande that the Emperour rideth on no horse, but when hee will go to any seacrete place with a privy meyny[1] where he will not be knowne, but he rideth in a chariot with four wheles & there uppon is a chamber made of a tree that men call *Lignum aloes* that commeth out of Paradise terrestre, & that chamber is covered with plates of fyne gold, and precious stones and perles, and foure Olyfants & foure Oxen all white go therein, and five or sixe great lordes ride about him, so that none other men shal come nigh him, except the Emperour call any, and in the same manner with a chariot & such hostes rideth the Empres by another side, and the Emperours eldest sonne in that same aray, and they haue so much people that it is a great marvaile for to see.

[1] Private retinue.

CAP. LXXIIII.

How the empyre of the great Caane is departed[1] *into xii provinces & how that they do cast ensence in the fyre where the great Caane passeth through the cities & townes in worship of the Emperour.*

THE land of the great Caane is departed in xii provinces, and euery province hath more than two thousande cities and townes. And when the Emperour rideth through the countrey, & he passeth through cities & townes, eche man maketh a fyre before his house, & caste therein ensence & other things that giue good smell to the Emperour. And if any man of relygion that are Christen men dwel nere as the Emperour cometh they mete him with procession, with crosse and holye water, and they singe, *Veni creator spiritus* with a loude voyce, and when he seeth them comming he commaundeth the lordes that they ride nere to him to make way that the religious men may come to him, and when he seeth the crosse, he doeth[2] of his hat that is made of precious stones and greate perles, & that hat is so riche that it is marvaile to tel, and then he enclineth to the crosse, & the prelate of the religious men sayth orisons before him and giveth him the benison[3] with the crosse, and he enclineth to the benison ful devoutly, and then the prelate giveth him some fruite to the number of ix in a platter of gold,[4] peares or apples or other fruite, &

[1] Partitioned. [2] Taketh off. [3] Blessing.
[4] Others say silver.

then the Emperour taketh one thereof and the other he giveth to his lordes, for the maner is such there, that no strange man shall come before the Emperour but he giue him somewhat, after the olde law that sayth, *Non acccdat in conspectu meo manis*[1] That is to say, No man come into my sight idle. And then ye Emperour biddeth these religious men that they shall goe forth, so that the men of his hoste defyle them not, and those relygious men that dwell where the Empresse or the Emperours sonne cometh, they do in the same maner.

CAP. LXXV.

How the great Caan is the mightiest lord of all the worlde.

THIS great Caane is the myghtiest lorde of the worlde, for prester[2] John is not so great a lorde as he, nor the Sowdan of Babilon, ne ye Emperour of Percy. In this lande a man hath a hundred wives & some xi,[3] some more some lesse, & they take of their kin to wives, all saue their sisters, their mothers & daughters and they take also wel theyr stepmother if their father be dead, and men & women haue all one maner of clothing, so that they may not bee knowne, but y^t^ women that are

[1] Misprint for *vacuus*, empty-handed.

[2] In the 12th and 13th centuries there was a firm belief that ruling over a vast population in the far East was a most wealthy and powerful monarch of that name, who claimed to be descended from one of the three kings who adored the infant Christ.

[3] Others say 60.

wedded beare a token on theyr heads, & they dwell not with their housbandes, but he may lye by which he will. They have plenty of all maner of beastes save swine, and forsoth they wyll (*have*) none, and they beleve well in God that made all thing, & yet have they ydoles of golde and sylver, and to those Idols they offer theyr fyrst mylke of beastes.

CAP. LXXVI.

Of other maners of this countrey.

THIS Emperour the great Caane hath three wives, and the principall wife was Prester Johns daughter. And the people of this countrey begin to doe all theyr thinges in the newe Moone, and they worshippe muche the Sonne and the Moone, those men ryde commonly without spoores, & they holde it a great sinne to breake one bone[1] with another, and to spyll mylke on the grounde, or any other lycour y[t] men may drinke.[2] And when they haue eaten they wipe their handes uppon theyr skyrts, for they haue no table clothes except it be right great lordes, and when they haue all eaten they put their dishes or platters not washed in the pot or cauldron with flesh that is left when they haue eaten, until they will eate another time, & rich men drink milke of mares, of asses, or other beastes, and other beverage that is made of milke and water togither, for they haue neither beere nor wine. And when they go to warre, they warre full wysely, and eche man of them bereth two or three

[1] A bone. [2] A passage is here omitted.

bowes and many arowes and a great hatchet, gentilmen haue short swords,[1] and he that flyeth in batayle they sleay him, & they are ever in purpose to bring all the land in subjection to them, for they say prophecies say that they shall be overcome by shot of archers, and that they shall turne them to their law, but they wot not what men they shall be, and it is great peril to pursue the Tartaries when they flee, for they will shoot behinde and slea men as well as before, and they have small eyen[2] as little birdes, and they are commonly false for they holde not their promise. And when a man shal die among them, they stick a speare in the earth beside him, and when he draweth to the death, they go out of the house till he dead, and then they put him in the earth in the fielde.

CAP. LXXVII.

How the Emperour is brought unto his grave when he is dead.

AND when the Emperour is dead, they set him into a carte[3] in the middes of his tente, and they set before him a table covered with a cloth, & there upon. they set flesh and other meat & a cup full of milke of a mare, and they set a mare with a colte by him, & a horse sadled & bridled, and they lay upon the horse golde & silver, and all about him they make a greate grave, and with all the things they put him therein, as

[1] Other editions say spears.
[2] Eyes.
[3] Other editions say a chair.

the tente, hors, golde & silver, and all that is aboute him & they say, when he cometh in to another worlde he shall not be without an house, nor hors, ne silver nor gold, and the mare shall give him milke & bringe forth more horses till he be well stored in the other worlde, & one of his chamberlaines or servants is put with him in the earth for to doe him service in the other worlde, for they belieue that when hee is dead he shall go to another world, and be a greater lord there than here; & when that he is laid in the earth no man shal be so hardy[1] for to speake of him before his frendes.

CAP. LXXVIII.

When the Emperour is dead how they chose and make an other.

AND then when the Emperour is dead the seaven linages gather them togither, and they touch his son or the next of his blood, & they say thus, We wyll, and we ordeyne, and we pray thee that thou wilt be our lord & Emperour, and he enquireth of them and sayth, if ye will that I raigne upon you, then must ye doe all that I bidde you to doe. And if he bid that any shal be slaine, he shal be slaine, & they aunswere all with one voyce, y^t^ ye bid shall be done. Then saith ye Emperour, fro henceforth, my word shal cut as my sword, and then they set him in a chaire, & crowne him, & then all the good townes thereabout send to him presents, so much

[1] *I.e.*, his name is never mentioned.

that he shall haue more than a C Camelles[1] laden with gold and silver, beside other Jewels y^t^ he shall haue of lords, of precious stones & gold without number & horse, & riche clothes of Camacas[2] and Tarins,[3] & such other.

CAP. LXXIX.

What countreys and kingdomes lye next to the land of Cathay and the frontes thereof.

THIS lande of Cathay is in Asia the depe,[4] and this same lande marcheth toward the west upon the kingdome of Sercy,[5] the which was sometyme to one of the three kings that went to seke our Lord in Bethlem and all those that come of his kin are christen men. These men of Tartary drinke no wine. In ye land of Corosaym,[6] y^t^ is at the north side of Cathay is right great plenty of goods, but no wine, the which hath at the east side a great wildernesse, that lasteth more than an hundred journeys, and the best citie of that land is called Corasaym, & after the name of that citie is the lande called after, and men of this lande are good warriors and hardy, and thereby is the Kingedome of Comayne, this is the most & the greatest kingedome of the world, but it is not all inhabited, for in one place of the

[1] Other editions say 60 chariots.
[2] See footnote, *ante*, p. 168.
[3] Tartarins, a kind of silken fabric.
[4] Lower Asia.
[5] Others write it Tharse.
[6] ? Khorassan.

lande is so great cold, that no man may dwel ther for colde, and in an other place is so great heat, that no man may dwell there, & there are so many faithes[1] that a man wot not on what side hee may turne him, & in this lande are fewe trees bering fruite. In thys lande men ly in tentes, and they burne donge[2] of beastes for defaut of wood. This lande descendeth toward Pruse & Rossy & through this land runneth the river Echell,[3] that is one of the greatest rivers in ye world & it is frosen so hard euery yeare that men fight thereupon in great battayles on horse and footemen more than a C.M[4] at once. And a lyttle from ye river is the great sea of Occyan, that they cal Maure[5] and betwene this Maure & Caspy[6] is a full straight passage to go towarde Inde and therefore King Alexander did make there a citie y^t^ men call Alexander, for to kepe that passage, so that no man may passe but if he haue leave, & now is that citie called Port de fear,[7] and the principall citie of Comayne is called Sarachis,[8] this is one of the thre ways to go to Inde, but through this way may not many men go but if it be in winter, & this passage is called Berbent.[9] And another way is to go from ye land of Turkescon[10] through

[1] A misprint for flies.

[2] The usual fuel in an unwooded Asiatic country.

[3] Volga. [4] Others say 200,000. [5] The Black Sea.

[6] The Caspian Sea.

[7] Port de Fer, or Iron Gate. Other editions have it "Gate of Hell."

[8] Sarai, or Sara, on the Volga. Chaucer, in "Cambuscan," speaks of it thus :—

> "At *Sarra* in the Londe of Tartarie
> There dwelt a King that werriëd Russie."

[9] The Pass of Derbend, still called in Turkish *Demir Kapi*, or the Iron Gate. [10] Turkestan.

Percy, & in this way are many journeys in wildernesse. And ye third way is that cometh from Cosmane & goeth through ye great citie & through ye Kingedome of Abachare.[1] And ye shall understand y^t^ all these kingedomes & lords unto Percy are holden of ye great Caan & many other & therefore he is a great lorde of men & of lande.

CAP. LXXX.

Of other wayes comming from Cathay toward the Grekes sea & also of the emperour of Percy.

NOW I haue devysed you the landes towardes the North, to come from the lands of Cathay to the lands of Pruse & Rossy where Christen men dwel. Now shall I devise unto you other lands & kingdoms, in comming down from Cathay to the Grekes sea wher Christen men dwell, and for as muche as next the great Caane of Cathay the Emperour of Percy is the greatest lorde, therefore I shall speake of him, & ye shall understande that he hath two kingdomes, the one beginneth eastward and it is the kingdome of Turkescon & it lasteth westward to the sea of Caspy & southward to the lande of Inde. This lande is good & playne and well manned,[2] with good cities but two most principal, ye which are called Bacirida & Sormagaunt.[3] The other is the kingedome of Percy, and lasteth from the river of Phison[4] unto great Armony,[5] &

[1] Variously written Abcaz or Abkhas. [2] Peopled.
[3] Bokhara and Samarcand. [4] Pison. [5] Armenia

northward unto the sea of Caspy & southward to the land of Inde & this is a full plenteous countrey and good. In this lande are three principall cities Nessabor, Saphan, & Sermesse.[1]

CAP. LXXXI.

Of the lande of Armony, which is a good land & of the lande of Middy.[2]

THEN is the lande of Armony, in the which was sometime three kingdomes, this is a good land and a plentious, & it beginneth at Percy, & lasteth westward to Turkey of length, and in breadth lasteth from the citie of Alexander (that is now called Port de fear) unto the lande of Myddy. In this Armony are many fayre cities, but Cauryssy[3] is most of name. Then is the land of Myddy, and it is full long and not brode & beginneth eastward at the land of Percy, & Inde the lesse, and lasteth westward to the kingdome of Calde,[4] & northward to little Armony. In this Myddy are many great hyls, & little (*of*) plaines & ther dwel Sarasins & other maner of men, that men call Cordines.[5]

[1] Otherwise spelt Messabor, Caphon, and Sarmassane.

[2] Media.

[3] Other editions have it Taurizo—in all probability the modern *Tabriz* is meant.

[4] Chaldæa.

[5] Kurds.

CAP. LXXXII.

Of the Kingdome of George & Abcan, and many marvayles.

THEN next is the kingdome of George,[1] that beginneth eastward at a great hil that men call Abiorz,[2] this land lasteth to Turkey to the great sea, & to the land of Myddy, and great Armony & in this land are two kynges, one of Abcan, and another of George but he of George is in subjection of the great Caane, but he of Abcan hath a strong countrey, and defendeth him well against his enimies, & in this land of Abcan is a great marvaile, for there is a countrey in this land that is nere III dayes long and about, & is called Hanison, and that countrey is all covered with darknesse, so that it hath no light that no man may see there, and no man dare go into that countrey for darkenes. And nevertheless men of that countrey thereby say that they may sometime heare therein the voyce of man and horse crying, and cocks crow, and they know wel that men dwel there, but they know not what maner of men, and they saye this darknesse came through miracle of God that he dyd for Christen men there. For there was a wicked Emperour y[t] was of Poy[3] & was called Saures, & he pursued sometime all Christen men to destroy them,

[1] Georgia.
[2] Probably Mount Elburz, one of the Caucasian range.
[3] Misprint for Persia.

and did make them do sacrifice to their false gods, & in that countrey dwelled many Christen men ye which left al their goods & catel, and riches, and wold go to Grece, and when they were all in a great plain y^t^ is called Megon the Emperour and his men came to sley the Christen men, & then the christen men kneled down & prayed to God, and anon came a thick cloude and covered the Emperour and al his host, so that he might not go away, and so dweled they in darkness, and they neuer came out after, and ye Christen men went there as they would, and therefore they might say thus, *A domino factum est istud, & est mirabile in oculis nostris*, that is to say, of our Lord is this done, & it is wonderful in our eyes. Out of this lande cometh a river y^t^ men may se by good tokens y^t^ men dwel therein.

CAP. LXXXIII.

Of the land of the land of Turky & divers other countreys and of the land of Mesopotamy.

THEN next is the land of Turky, that marcheth to Great Armony and therein are many countreys as Capadoce, Saure,[1] Bryke Quecion, Patan & Genethe, in eche one of the countreys are many good cities, and it is a plaine land, & few hills and few rivers, and then is the kingdome of Mesopotamy that beginneth eastwarde at flom of Tygre[2] at a citie that men call Mosell,[3] and it lasteth westwarde to the flom of Euphraten, to a citie

[1] Otherwise written Brique, Quesiton, Pytan, and Cemethe.
[2] The river Tigris. [3] Mosul.

that men call Rochaym [1] & westwarde from high Armony unto the wildernesse of Inde the lesse, and it is a good land and playne, but there is few rivers, and there is but two hils in that lande, the one is called Simar, and the other Lison, & it marcheth unto the lande of Caldee, and ye shall understande that the land of Ethyope marcheth eastward to the great wildernesse westwarde to the land of Nuby,[2] southwarde to the lande of Maratan [3] and northward to the redde sea & then is the Maritan that lasteth from the hilles of Ethiope unto Liby,[4] the high, and the low that lasteth to the great sea of Spayne.[5]

CAP. LXXXIIII.

Of divers countreys kingedomes & yles, and marvayles beyond the land of Cathay.

NOW haue I sayd and spoken of many things on this side of the great Kingedome of Cathay, of whome many are obeysant [6] to the great Caane. Now shall I tell of some landes, countreys & yles that are beyond the lande of Cathay. Whoso goeth from Cathay to Inde the high and the low, he shal go through a kingdome that men call Cadissen [7] & it is a great lande, there groweth a maner of fruite as it were gourdes, & when it is ripe men cut it a sonder, and men fynde

[1] Otherwise Roiantz.
[2] Nubia.
[3] Mauritania.
[4] Lybia.
[5] The Mediterranean.
[6] Obedient, or under the rule of.
[7] Other editions say Caldithe.

therein a beast as it were of fleshe and bone and bloud, as it were a lyttle lambe without wolle, and men eate the beast & fruite also, and sure it semeth very strange. Neverthelesse I sayd to them that I held y^{t} for no marvayle, for I sayd that in my countrey are trees y^{t} beare fruit y^{t} become byrds flying, and they are good to eate, & that that falleth on the water liveth & that that falleth on earth dyeth, & they marvailed much thereat. In this countrey & many other thereabout are trees that beareth cloves, & nutmigs and canel [1] and many other spyces, & there be vines that beare so great grapes that a strong man shall enough to beare a cluster of grapes. In that same lande are the hils of Caspy that men cal Uber & amonge those hilles are the Jewes of the x

kindes [2] enclosed therein, that men call Gog & Magog & they may not come out on no syde. There were inclosed

[1] Cinnamon. [2] Tribes.

xxii kynges with theyr folke that dwelled betwene ye hills of Syche,[1] and King Alexander chased them thither among those hilles, for hee trusting for to haue enclosed them there through the working of men, but he might not, and when he saw he might not, he prayed to God that he woulde fulfyll that which hee had begun. God heard his prayer and enclosed the hilles all about them but[2] at the one side, and there is the sea of Caspy. Here some men mighte aske, there is a sea on one side, why go they not out there, for thereto aunswered I that all if it be called a sea, it is not a sea, but a stange[3] standing among hyls, and it is the greatest stange of all the world, and all if they went over the sea, they wot not wher to arive, for they can no speach[4] but their own. And ye shall understand that the Jewes haue no law[5] of their owne in all the world, but they dwell in those hils, and yet they pay tribute for their land to the quene of Armony[6] & sometime it is so that some of the Jewes go over the hils but many men may not passe there togither, for the hils are so great and high. Neverthelesse men say in that countrey therby, that in the time of Antechrist they shall doe much harme to Christen men and therefore all the Jewes that dwell in diverse partes of the worlde lerne for to speake Ebrew, for they hope that the Jewes that dwel among the hils aforesayde, shall come out of the hils and speake all Ebrew and nought else, & then shall these Jewes speake Ebrew to them and lede them into Christendome for to destroye Christen men. For these Jewes say they know by their

[1] Scythia. [2] Except. [3] Lake or pool.
[4] Can only speak their own language.
[5] Misprint for *land*.
[6] Other editions say Amazony.

prophecies that those Jewes y^t^ are among those hils of Caspy shall come out, and Christen men shall be in their subjection, as they bee under christen men. And if ye wyll know how they shall finde the passage out, as I have understand I shall tell you. In the time of Antechriste a foxe shall make his denne in the same place wher King Alexander dyd make the gates & he shall dyg in the earth so long til he pearce it through and come among the Jewes, and when they see the Foxe, they shall haue great marvaile[1] of him, for they saw neuer such a beast, for other beastes have they among them many, and they shall chase this foxe and pursue him until y^t^ he be fled againe to his hole that he came from, & then shall they dig after him untill they come to ye gates y^t^ Alexander did make of great stones well dight[2] with siment, then shall they brake these gates, and they shall find the issue.

CAP. LXXXV.

Of the land of Bactry, and of many Griffons and other beastes.

FROM this land men shal go unto the land of Bactry,[3] where are many wicked men & fell,[4] in that land are trees that beare wol,[5] as it were shepe, of which they make cloth. In this land are ypotains[6] that dwel sometime on land, sometime on water, and are halfe a man

[1] Be astonished at him.
[2] Well cemented.
[3] Bactria.
[4] Crafty.
[5] Wool.
[6] Hippopotamuses.

and halfe a horse, and they eate not but men, when they may get them. In this land are many gryffons, more than in other places, and some say they haue the body before as an Egle, and behinde as a Lyon, and it is trouth, for they be made so; but the Griffen hath a body greater than viii Lyons and stall worthier[1] than a hundred Egles. For certainly he wyl beare to his nest flying, a horse and a man upon his back, or two Oxen yoked togither as they go at plowgh, for he hath longe nayles on hys fete, as great as it were hornes of Oxen,[2] and of those they make cups there to drynke of, and of his rybes[3] they make bowes to shoote with.

CAP. LXXXVI.

Of the way for to go to prester Johns land which is Emperour of Inde.

FROM this lande of Bactry men goe many dayes Jorneyes to the lande of Prester John, that is a great Emperour of Inde, and men call his lande the yle of Pantoroze.[4] This Emperour Prester John holdeth

[1] Stouter, braver.

[2] The editor of the edition of 1827 says, in a footnote, p. 325: "One 4 foot long, in the Cotton Library, has a Silver Hoop about the end, whereon on is engraven *Griphi Unguis, Divo Cuthberto Dunelmensi sacer.* Another, about an Ell long, is mentioned by *Dr. Greis*, in his History of the Rarities of the Royal Society, p. 26; tho' the Doctor there supposes it rather the horn of a Rock Buck, or of the *Ibex mas.*" Such was science a little over fifty years since!

[3] Ribs.

[4] Other editions say Pentexoire.

great land, & many good cities, and good townes, in his kingedome is many great yles & large for this land of Ynde is departed in yles because of great flods that come out of Paradise, and also in the sea are many great yles, the best citie that is in the yle of Pantoroze is called Nile,[1] that is a noble citie & a rich. Prester John hath under him many kings and many diverse people, and his land is good & rych, but not so rich as the land of the great Caane, for marchaunts come not so much thyther as they do unto the lande of the greate Caane, for it is so long a journey. And also they finde in the yle of Cathay all thing that they haue nede of, as spycery, clothes of gold, and other riches, and all if they might haue better cheape in the lande of Prester John than in the land of Cathay, and more finer, neverthelesse they would let[2] it, for the long waye and great perils on the sea, for there are many places in the sea where are many roches of a stone that is called Adamand, the which of its own kinde, draweth to him all maner of yron, & therefore there may no ships that hath yron nayles passe, but it draweth them to him, and therefore they dare not go into that countrey with ships for dread of the Adamand. I went once into that sea & sawe along as it had bene a great yle of trees, stockes & braunches growinge, and the shipmen told me that those were of great shippes that abode there, through the vertue of the Adamandes and of things that were in the ships, whereof those trees sprong and waxed. And such roches are there many in diverse places of that sea & therefore dare there no shypman passe that waye. And another thing also that they dread the

[1] Nyse in other copies. [2] Would not go that.

long way, and therefore they go moste to Cathay, and that is nerer unto them. And yet it is not so nere, but then behoveth[1] for Venice or Gene be in ye sea toward Cathay xi or xii moneths. The land of Prester John is long, & marchaunts passe thither through the lande of Persy, and come unto a citie that men cal Hermes,[2] for a Philosopher that was called Hermes founded it, and they passe an arme of the sea, & come to another citie that men call Saboth,[3] & there fynde they all marchaundises, & popiniayes, as great plentie as larkes[4] in our countrey. In this countrey is little wheat or barly, and therefore they eate ryce mylk and chese, & other fruits. This Emperour Prester John weddeth commonly the daughter of the greate Caane, and the great Caane his daughter. In the land of Prester John is many divers things, and many precious stones so great & so large that they make of them vessels, platters, and cuppes, and many other things of which it were to long to tell, but somewhat of his law and of his faith I shall tell you.

[1] This must be a misprint, and the text must read that travellers from Venice or Genoa to Cathay must make a voyage lasting 11 or 12 months.

[2] Ormuz.

[3] Other editions say Colbache.

[4] Others say *geese*.

CAP. LXXXVII.

Of the faith and belyfe of Prester John, but he hath not all the full beliefe as we haue.

THIS Emperour prester John is christen & a great part of his lande also, but they haue not all the articles of our fayth, but they beleve well in the Father, the Sonne, & the Holy Ghost, & they are full devout and true to one another, & they make no force of Catal,[1] and he hath under him Lxxii provinces and countries, and in eche one is a king, & those kings haue other kinges under them. And in this lande are many marvailes, for in that lande is the gravely sea, that is of sande and gravaile and no drop of water, and ebbeth and floweth with righte great waves as another sea doth, and it is never standing still, nor never in rest, and no man may passe that land beyond it And al if it so be that there bee no water in the sea, yet men may finde therein right good fishe, and of other fashion & shape than is in any other seas, and also they are of full good savour & swete, and good to eat. And three jorneys from that sea are many greate hills, through which runneth a great floud that cometh from Paradise, and it is full of precious stones, and no drop of water, and it runneth with great waves into the gravely sea. And this floud runneth three dayes in the weke so fast, & stirreth great stones of the roches with him that make muche

[1] They care not for property.

noise, and as sone as they come into the gravely sea, they are no more sene, and in those three dayes when it runneth thus, no man dare come in it, but the other dayes men go therein where they will. And also beyond that floud towards that wildernesse is a great plaine all sandy and gravely among hills, & in that plain grow trees that at the rising of the Son ech day begin to grow, and so grow they to midday, and beare fruit, but no man dare eate of that fruite, for it is a maner of yron,[1] and after myddaye it turneth againe to the earth, so that when the Sonne goeth downe it is nothinge seene, and so doeth it every day. And there is in y^t^ wildernesse many wild men with horns on their heads righte hidious, and they speke not but rout[2] as swine & in y^t^ countrey are many popiniayes, y^t^ they call in theyr language (pistak) & they speke through their own kind as a part as a man, & those that speake well haue long tonges and large & on every fote five toes, but there are som that haue but three toes but those speake nought and very ill.

CAP. LXXXVIII.

Of an other ylande where also dwelleth good people therein, and is called Sinople.

THEN is there an other yland that is called Synople, wherein also are good people and true, & full of good faith, & they are much lyke in their living to y^e^

[1] In other editions it is "for it is a thing of Fayrye," or Magic.
[2] Root like hogs.

men before sayd, and they go all naked. Into that Iland came King Alexander, & when he saw their good faith and trouth, and theyr good belefe, he said that he wold do them no harme and bad them aske of him riches and nought[1] else, and they shoulde haue it. And they aunswered, that they had richesse ynough, when they had meat & drinke to sustaine their bodies, & they sayde also that richesse of this world is nought worth, but if it were so that he might graunt them that they should never dye, that would they pray him. And Alexander said that might he not do, for he was mortal and shold die as they shold. Then sayd they, why art ye so proude & woldest win all the world, and haue it in thy subjection as it were a god & hast no terme[2] of thy life, & thou will haue all riches of ye world, the which shall forsake thee or thou forsake it, & thou shalt beare nothing with thee, but it shal dwel to other, but as thou were borne naked, so shalt thou bee done in earth. And Alexander was greatly astonied of this aunswere, & if it be so that they haue not the articles of our faithe, neverthelesse I beleve that God loveth their service to gree,[3] as he did of Job that was a Paynim, the which he held for his true servant and many other. I beeleve well that God loveth al those that love him and serve him mekely and truely, and that despise the vaine glory of the world as these men doe, and as Job did, and therefore saide our Lorde through the mouth of the holy prophet Isay,[4] *Ponam eis multiplices Leges meas*, That is to say, I will put my laws to them in many maners, & the gospell saith thus, *Alias oves*

[1] Misprint for *aught*, anything.
[2] End, termination.
[3] Pleasure, "please Him."
[4] Others say Hosea.

habeo, que non sunt ex hoc ovili, That is to say I haue other shepe that are not of this folde, and thereto accordeth the vision that saint Peter saw at Jaffe how the aungell came from heaven, & brought with him of all maner of beastes, as serpents and divers foules, and said to sainct Peter, Take and eat. And sainct Peter aunswered, I eat never of uncleane beste. And the aungell sayde to him, *Non dicas inmunda, que Deus mundavit.* That is to saye, Call thou not those things uncleane that God hath clened. This was done in token that men sholde not haue many men in despite for their divers lawes, for we wot never whom God loveth & whom God hateth.

CAP. LXXXIX.

Of two other iles, the one is called Pitan where in be little men that eate no meat, and in that other ile are the men all rough of fethers.

THERE is another yle that men call Pitan, men of this lande till no lande, for they eate nought and they are smal, but not so smal as Pigmes. These men liue with smell of wild aples,[1] & when they go far out

[1] Pliny (book 7, cap. 2) says: "At the very extremity of India, on the eastern side, near the source of the River Ganges, there is the nation of the Astonei, a people who have no mouths; their bodies are rough and hairy, and they cover themselves with a down plucked from the leaves of trees (*probably cotton*). These people subsist only by breathing and by the odours which they inhale through the nostrils. They support themselves upon neither meat nor drink: when they go upon a long journey they only carry with

of the countrey, they beare apples with them, for anon as they lose that savour of apples they dye, they are not reasonable but as wyld beastes. And there is another yle where the people are all fethers,[1] but the face and the palmes of theyr handes, these men go as well about the sea as on the lande, and they eate fleshe & fish all raw, in this yle is a great river that is two mile brode & a halfe that men call Renemar.

CAP. XC.

Of a rich man in Prester Johan's lande named Catolonapes and of his gardeine.

IN an yle of Prester Johans land y^t^ men call Miscorach, there was a rich man y^t^ was called Catolonapes, he was ful rich & had a fair castel on a hil & strong, & he made a wal all about ye hill right strong & fayre, within he had a faire gardeine wherein were many trees bearing all maner of fruits y^t^ he might find, & he had planted therein al maner of herbes of good smel and that bare flowers, & ther wer many faire wels, & by them was made many hals & chambers wel dight with gold & asure, & he had made there dyverse stories of beastes and birds y^t^ song & turned by engin and orbage[2] as they

them various oderiferous roots & flowers, and wild apples, that they may not be without something to smell at. But an odour which is a little more powerful than usual easily destroys them."

[1] Other editions read, *rough hair.*

[2] This word is very puzzling. It seems to me that it probably means *wheel work*, from Lat. *orbis*, a circle; but Rd. Braithwaite, in his *Arcadian Princesse*, says: "In the lowest border of the

had been quick,[1] & he had in his gardeine al thing that might be to man solace & comfort, he had also in that gardeine maydens within ye age of xv yeare, ye fairest y^t^ he myght find, & men children of the same age, & they were clothed with clothes of gold, & he sayd that they were aungels and he caused to be made certain hils,[2] & enclosed them about with precious stones of Jaspy & christal & set in gold & pearls and other maner of stones, and he had made a coundute[3] under ye earth, so that when he wold ye walls[4] ran somtime with milke, somtime with wine, somtime honey, & this place is called Paradise & when any yong bacheler of ye countrey, knight or sqyer, cometh to him for solace and disport, he ledeth him into his paradise & sheweth them these things, as the songs of birds & his damosels and wels, & he did strike diverse Instruments of musyke, in a high tower that might be sene, and sayde they were the aungels of God, & that place was Paradise, that God hath graunted to those that beleved, when hee sayde thus, *Dabo vobis terram fluentam lac & mel.* That is to say, I shall giue you land flowing with mylk and hony. And then this rych man dyd[5] these men drinke a maner of drinke, of which they were dronken, & he said to them if they wold dye for his sake & when they were dead they shold come to his paradise, and they should be of the age of those maydens, and shold dwell alway with them, and he shold put them in a fayrer paradise where they shold se god in his joy, and in his majesty & then

garden, I might see a curious *orbell*, all of touch, wherein the Syracusan tyrants were no lesse artfully portrayed, than their severall cruelties to life displayed."

[1] As if they had been alive. [2] Misprint for Wells.
[3] Conduit. [4] Wells. [5] Made.

they graunted to do that he wold, and he bad them go and sleay such a lord, or a man of the countrey that he was wroth with, and that they should haue no dread of no man and if they were slaine themselfe for his sake, he shold put them in his paradise when they were dead. And so went those bachelers to sleay great lordes of the countrey, & were slaine themselfe in hope to haue that Paradise, and thus was he avenged of his enimies through his desert,[1] and when rich men of the countrey perceived this cautell[2] and malice and the will of this Catolonapes, they gathered them to gither & assayled the castel & slew hym & destroyed all his goods and his faire places and riches that were in his paradise, and the place of the wales[3] are there yet, and it is not long ago since it was destroyed.

CAP. XCI.

Of a marvelous vale that is beside the river of Physon.

AND a lyttle from that place, on the left syde besyde the river of Physon is a great marvaile. There is a vale betwene two hils, and that is foure myle longe, and some men call it the valay enchaunted, some ye valey of Divels, some the valey perylous,[4] and in that valey are many tempests & a great noyse very hydeous bothe day & night & sound as it were a noise of Taburines[5] of nakers[6] & of trumpets as it were a great feast. This

[1] Deceit. [2] Ill intent, evil mind. [3] Wells.
[4] Perilous. [5] Tambourines.
[6] A kind of drum, probably a kettledrum.

valey is all full of devils, and hath ben alway, and men say thereby y^t it is a enter[1] to hell. In this valey is muche golde & silver, wherefore many Christen men & other go thether for covetise of that golde and silver, but few of them come out againe, for they are anon strangled with divels. And in the middes of that vale on a roche is a visage, & the head of a fiend bodely, right hideous and dreadfull to see, and there is nothing sene but the head to ye shoulders, but there is no christen men in ye world nor other so hardy but y^t he should be greatly afraide to beholde it, for he beholdeth eche man so sharply & felly[2] & his eyes are so staring & so sprinkling[3] as fyre & he chaungeth so often his countenaunce that no man dare come nere for all the worlde, and out of his mouth & his nose cometh great plenty of fyer of divers colours, & sometime is the fyer so stynking, that no man may suffer it, but alway a good christen man, and one that is stedfast in the fayth may go therein without harme, if they shrive them well and blesse them with the token of the crosse, then shall the divels haue no power over them. And ye shall understande that when my felowes & I were in that valey, we had full great dought[4] if we shold put our bodies in a venture to go through it, & some of my felows agreed therto, & some wold not, and there were in our company two friers minours of Lombardy & sayd if any of us wold go in, they wold also, as they had sayd so, and upon trust of them we sayd that we wold go, & we dyd sing a masse and were shriven & houseled,[5] and we went in xiiii men & when we came out we were but x[6] & we wist not whether our felowes were loste

[1] Entrance. [2] Evilly. [3] Sparkling.
[4] Doubt. [5] Received the Sacrament.
[6] Others say 9.

there, or that they turned againe, but we saw no more of them, others of our felowes that would not go in with us, went about another way for to be before us, and so they were. And we went through the valey and saw there many marvailous things, gold silver precious stones & jewels great plenty, as we thought, whether it were so or no, I know not, for divels are so subtill & false, that they make many times a thinge to seme y^{t} is not, for to deceive men, and therefore I wold touch nothing for dread of enimies that I saw there in many likenesses, and of dead bodies that I saw lye in the valey, but I dare not saye that they were all bodies, but they were bodies through making of divels. And we were often cast down to the earth by winde, thunder & tempest, but God helped alway, and so passed we through that valey without peryl or harme thankes be to God.

CAP. XCII.

Of an yland wherein dwell people as great as giants of xxviii or xxx fote of length & other things.

AND beyond that valey is a great yle, where people as great as giaunts of xxviii fote long & they haue no clothinge but beasts skyns that hang on them, & they eate no bread but flesh raw and they drink milke, & they haue no houses, & they eat gladlyer fleshe of men, than other, & men saye to us, that beyond that yle is a yle where are greater giaunts as xlv or L fote long, & some sayd L cubits long, but I saw not them, and among those giaunts are great shepe, as it were young oxen,

and they beare great wolle, these shepe haue I sene many times. An other yle is there northward where are many evill and fell women and they haue precious stones in their eies, & they haue suche kinde y^t^ if they beholde any man with wrath, they sley them of the beholding as the Basalysk doeth.[1]

CAP. XCIII.

Of women which make great sorow as theyr children are borne & great joy when they are dead.

AN other yle there is, where women make great sorow when theyr children be borne & when they are dead they make great joy and caste them in a great fier and burne them, and they that loue well theyr husbands, when they are dead they cast them in a fyer to burn them, for they say that fyer shall make them clean of all filth & vices & they shall be cleane in another world, and the cause why they wepe when their children are borne, and y^t^ they joye at their death, they say a child when he is borne cometh into this world to haue travaile, sorow & heavinesse, & when they are dead they go to Paradise where rivers are of mylke and honey, & there is lyfe & joy and plenty of goods without travaile or sorow. In thys yle they make their kings by chosing, & they chose him not for his riches and noblenesse, but him that is of good conditions and most righteous and trew that judgeth euery man truely, little & much after

[1] Here a passage is omitted.

their trespasse, and ye king may judge no man to death without counsel of his barons, & that they all assent. And if it so be y^{t} the king do a great trespasse, as sley a man or such lyke, he shall dye also, but he shall not be slaine, but they shall defend and forbid that no man be so hardy to beare him company, nor to speake to him, ne giue him meat nor drinke and thus he shall dye, for they spare no man y^{t} hath done a trespasse, for loue, lordeship riches nor noblenes, but they do him right after y^{t} he hath deserved.

CAP. XCIIII.

Of an yland where men wed theyr owne daughters & kinswomen.

THERE is another yle where there is great plenty of people & they eate neuer flesh of hares, nor of hens, nor geese, yet is there many of them but they eate of all other beastes, and they drink mylk, in this countrey they wed theyr owne daughters and other of theyr kyn as them liketh, and if there be x or xii men in one house, eche one of theyr wyves shal be comon to other, & at night shal one haue one of ye wives and another night another. And if she haue any chylde, she may give it to whome she would so that no man knowe if it be his or not. In this land & many other places of Inde, are many cocodrilles, that is a maner of a long serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eat not in winter.

These serpents sley men and eate them weping,[1] and they haue no tongue. In this countrey and many other, men caste sede of cotton, and sow it eche yeare and it groweth as it were small trees, and they bere cotton. In Araby is a kynde of beast that some men call Garsantes,[2] that is a fayre beast, & he is hyer than a great courser or a stead[3] but his neck is nere xx cubytes long, and his

crop and his taile lyke a hart and he may loke ouer a high house and there is many Camilions,[4] that is a lytle beaste, & he eateth nor drinketh never, and he chaungeth his colour often, for sometime he is of one colour & sometime of another, and he may chaunge him into all colours that he will, saue black and red. There are many wilde swine of many colours and as great as Oxen,

[1] This curious belief gave rise to the term "Crocodile's tears," *i.e.*, hypocritical tears.

[2] Giraffes. [3] A steed or horse. [4] Chameleon.

& they are spotted as it were smal fawnes, and there are lions all white, and there be other beastes as great steedes that men call Lauhorans,[1] and men call them Toutes, and their head is blacke, and three long hornes in his fronte, as cutting as sharp swords, and he chaseth and wil sley Olifants. And there is many other maner of beastes, of whom it were to long to write all.

CAP. XCV.

Of an ylande wherein dwell full good people and true.

THERE is another yland good and great, and plentiouse, where are good men and true and of godly lyfe after their faith, & all if they be not christen nevertheless of kinde they are full of good vertues and they fly all vices, and all sinne and malice, for they are not envious, proud, covetous, lecherous nor glotenus, and they do not unto another man but that they wold he did to them, and they fulfill the x commaundementes and they make no force of ryches nor of having, & they Swere not, but they say ye and nay, for they say he that swereth will deceive his neighbour, and some men call this yle the yle of Bragamen, and some call it the land of faith, and through it runneth a great river that men call Thebe, and generally al men in those iles, and other iles thereby are truer and rightwiser than in other countreys. In this ile are no theves, murderers nor beggers. And for as much as they are so true and so

[1] A rhinoceros is here evidently meant.

good, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it semeth well that God loveth them wel, and he is well payed of theyr dedes, and they beleve in God y^{t} made all thing & him they worship and they live so ordinately in meate and drinke that they live right longe, and many of them dye without sicknesse, that kinde[1] faileth them for age.

CAP. XCVI.

How King Alexander sent his men thither for to winne that lande.

AND King Alexander sometime sent his men to win that lande, and they sent him letters that sayde thus, What behoveth a man to have all the worlde, that is not content therewithal: thou shalt fynde nothing at al in us, why that thou shouldest make warre upon us, for we haue no ryches nor treasure, and all the cattell of our countrey are common, our meates that we eate are our riches, and instede of gold and silver, we make our treasure peace & concorde of love, and we have nought but a cloth uppon our bodies, our wyves are not arrayed rychely to pleasing, for we holde it a great foly for a man to tryme up his body with costly aparel to make it seme fairer than God made it. We haue ben evermore in peace til now y^{t} thou wilt disherite us. We haue a king among us, not for nede of the law, nor to judge any man, for there are no trespassours among us, but all

[1] They only die of old age.

onely to learne us to be obedient to him & so maist you take from us but our good peace. And when King Alexander saw this letter he thought he shold doe to much harme if he troubled them, and sent to them that they should kepe well theyr good maners, & haue no dread of him.

CAP. XCVII.

How the Emperour Prester John when he goeth to batayle, he hath three crosses borne before him of fine gold.

THIS Emperour Prester John, when he goeth to batayle, he hath no baner borne before him, but he hath borne before him three crosses of fine gold, & those are large & great, and well set with precious stones, & for to kepe eche crosse, is ordeyned a thousand[1] men of armes, in maner as men kepe a standerde in other countreys, and he hath men without number when he goeth in any batayle against any other lord. And when he hath no battayle but rydeth with privy company, then doth he beare before him a crosse of tree[2] not painted, and without gold or precious stones, and all playne in token that our lord Jesu Christ suffered death on a cross of tree. And also he hath borne before him a platter of gold ful of earth, in token y[t] lordship and noblenesse shal tourne to nought, & his flesh shall turne to earth. And also he has borne before him another vessell full of Jewels, and golde and precious stones, in token of his noblenes and of his might.

[1] Others say 10,000. [2] A wooden cross.

CAP. XCVIII.

Of the moste[1] *dwelling place of Prester John in a citie called Suse.*

AND he dwelleth commonly at the citie of Suse, & there is his principall palaice that is so riche that marvayle is to tell, & about the principall toure of the palaice are two pomels[2] of gold all round, and eche one of those hath two carbuncles great & large, y^t^ shine ryght clere in the night, and ye principal gates of this palaice are of precious stones that men call Saraine[3] & the borders of the barres are of Ivory, & windowes of the hall and chambers are of Cristall, and tables that they eate of, some Emerandes, some are of Mayk,[4] some of golde and precious stones, and the pillers that beare the tables are of such stones also, and the greces on the which ye Emperour goeth to his sege where he sitteth at meat, one is of Mastik,[5] another of Cristal, another of green Jasphy,[6] another of Diasper,[7] another of Serdin,[8] another of Cornelin,[9] another of Seuton, & that he setteth his fote upon, is of Crisolites, and all these greces are bordered with fine gold, and well set with great

[1] The greatest. [2] A ball or knot. [3] ? Sardonyx.
[4] Another edition says Amethysts.
[5] Another edition says Onyx. [6] Probably Jasper.
[7] Another edition says Amethyst, but as the whole is so apocryphal it does not much matter.
[8] Sardine or Sardonyx.
[9] Cornelian. What Seuton is I will not even venture to guess at.

perles and other precious stones, and ye side of the sege are Emerauds bordred with gold and with precious stones, the pillers in his chambre are of fine gold with many Carbuncles and other such stones that giue great light in the night, and all if the Carbuncles giue great light, neuerthelesse there burneth xii[1] great vessels of Cristall full of balme to giue good smell, and to drive away evill ayre. The fourme[2] of his bedde is all of Saphire well bound with gold to make him slepe well & for to destroy lechery, for he will not lye by his wives but thrise[3] a yeare, after the seasons, and all onely for getting of children. And he hath also a fayre palayce in the city of Nyse where he dwelleth when he wil, but the aier there is not so well tempered as it is in the citie of Suse. And he hath euery day in his courte more than xxx thousand men, besides comers and goers, but xxx thousand there or in the court of the great Caane spendeth not so much as xii thousand in our countrey. He hath euermore vii kinges in his court to serve him and eche one of them serveth a moneth, and with these kinges serue alway Lxxii Dukes & CCC[4] erles, and euery day eat in his court xii archbishops and xx byshops. The patryarke of saint Thomas is as he were a pope and Archbishops and byshops & abbotes, all are kings in that countrey, and some of the lordes is master of the hall, some of the chambre, some steward, some marshal, and other officers, and therefore he is ful rychley served. And his land lasteth in breadth four moneths journey and it is of length without measure.

[1] Another edition says, "a great vessel."
[2] The framework.
[3] Others say four times.
[4] Elsewhere it is 360.

CAP. XCIX.

Of the wildernesse wherein groweth the trees of the sonne & the Moone.

AND beyond that river is a great wildernesse as men that haue ben there say. In this Wildernesse as men saye are the trees of the Sonne and of the Mone that spake to Kyng Alexander and tolde him of his death, and men saye that folke that kepe these trees & eate of the fruits of them, they live foure or five hundred yeare through vertue of the fruite, and we woulde gladly haue gone thyther, but I beleve that an hundred thousand men of armes shold not passe that wildernesse for great plenty of wilde beastes, as dragons and serpents that sley men when they pass that way. In this lande are many Oliphantes all white and blew without number, and unicornes & lyons of many maners.[1] Many other yles are in the land of Prester John that were to long to tell, and much ryches and nobly of precious stones in great plenty. I beleve y^{t} we haue herd say why this Emperour is called Prester John but for those that know it not I wil declare. There was sometime an Emperour that was a noble prince, & doughty, & he had many christen Knights with him and ye Emperour thought hee woulde see the service in Christen churches, and then was churches of christendome in Turkey, Surry and Tartary, Hierusalem, Palistine, Araby and Alappy,[2] and

[1] Kinds or sorts. [2] ? Aleppo.

all the lordes[1] of Egypte. And thys Emperour came with a Christen Knight into a church of Egipt and it was on a saterday after Whit sonday when the byshop gaue orders, and he behelde the service and he asked of the Knight what folke those should be that stode before the Byshop, and the Knight sayd they should be prestes, & he sayde he wold no more be called Kinge ne Emperour but preest, and he would haue the name of him that came first out of the prestes and he was called John, and so haue all the Emperors sythen[2] be called Prester John. In this lande are many Christen men of good faith & good lawe, and they haue prestes to sing masse, and they make the sacrements as men of Grece do, but they say not but that ye Apostles said as saint Peter, and saint Thomas, and other apostles when they song masse and said *Pater noster*, and the wordes with the which Gods body is sacred; we haue many addicions of Popes that haue bene ordeyned of which men in those countreys know not.

CAP. C.

Of a great yland and kingedome called Taprobane.[3]

TOWARDE the East side of Prester John's lande is an yle that men call Taprobane, & is right good and fructuous,[4] and there is a great Kyng and a rych,

[1] Other editions read *land.* [2] Since then.

[3] There seems a difference of opinion whether this island is Ceylon or Sumatra.

[4] Fruitful.

and he is obedient unto Prester John & the King is alway made by eleccion. In this yle is ii wynters and two somers, and they shere[1] corne twise in the yere, all times in the yeare gardeins florysheth. There dwelleth good people and reasonable and many Christen men among them that are full rich, and the water betwene the syde of Prester John and this yle is not full depe for men may see the grounde in many places.

CAP. CI.

Of two other yles, one is called Orel, & the other Argete where are many gold mines.

THERE are more eastward two other yles—ye one is called Orell and the other Argete of whom all the land is mine of gold & silver. In those yles many men se no sters[2] clere shining, but one starre y^{t} is called Canapos[3] and there many men se not ye Mone but in the last quarter. In that yle is a great hyll of golde that pismyres[4] kepe, & they do fine golde from the other that is not fine golde, and the pismyres are as great as houndes, so that no man dare come there for dread of pismyres that should assayle them so that men may not worke in that gold nor get thereof but by subtiltie, and therefore when it is righte hote the pismyres hide them in the earth from undern[5] to none of the daye, and then

[1] Reap. [2] Stars.

[3] Canopus, a star of the first magnitude, in the rudder of the constellation *Argo*.

[4] Ants. [5] See footnote, *ante*, p. 125.

men of the countrey take Cameles and dormedaries and other beastes & go thither and charge them with gold and go away fast or the pismyres come out of the earth. And other times when it is not so hot y[t] the pismyres hide them not, they take mares that haue foles, and they lay upon these mares two long vessels as it were two small barels and the mouth upwards and drive them thether and holde theyr foles at home, and when the pismyres se these vessels they spring therein, for they haue[1] of kinde to leue no hole nor pyt open, and anone they fyl these vessels with golde, and when men think that the vessels be full they take the foles and bring them as nere as they dare, and then they whine, and the mares heare them, and anone they come to theyr foles and so they take the gold, for these pismyres will suffer beastes for to go among them, but no men.

CAP. CII.

Of the darke countrey and hils and roches of stone nigh to Paradise.

BEYOND the yles of the lande of Prester John and his lordeship of wildernesse to go right East, men shall not finde but hils, great rocks and other myrke[2] lande, where no man may see a day or night as men of the countrey say, and this wildernesse and myrke land lasteth to Paradise terrestre, where Adam and Eve were sette, but they were there but a lyttle while, and that is

[1] For it is their habit. [2] Dark, murky.

toward the East at the beginning of the earth, but that is not our East that we call where the Son ryseth in those countreys towarde Paradise, and then it is midnight in our countrey for the roundnesse of the earth, for our Lorde made the earth all rounde in the middest of ye fyrmament. Of Paradise can I not speake properly for I haue not bene there, but that I haue heard I shall tell you. Men say that Paradise terrestre is the highest lande in all the worlde, and it is so high that it toucheth nere to the cyrcle of the Mone, for it is so high y^t^ Noes floude might not come thereto which covered all the earth about.

CAP. CIII.

A lyttle of Paradise terrestre.

THIS Paradise terrestre is enclosed al about with a wall, and that wall is all covered with mosse as it semeth, y^t^ men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a well that casteth out the foure flouds that run through divers landes. The first floud is called Phison or Ganges, and that runneth through Inde, in that river are many precious stones and much *Lignum Aloes* & gravel of golde. Another is called Nilus or Gison, and y^t^ runneth through Ethiope & Egipt. The third is called Tigre & that runneth through Assyry & Armony the great. And the fourth is called Eufrates, y^t^ runneth through Armony and Percy & men say that the sweete and fresh waters of ye world take their springing of them.

The first river is called Phison, that is to say, gathering of many rivers together & faling into one, and some call it Ganges, for a King y^t^ was in Inde that men cal Gangeras, for it runneth through his land & this river is in some places cleane, in some places troble,[1] in some places hot, in some places cold. The second river is called Nilus or Gison, for it is ever trouble, for Gison is to say troble. The third river is called Tigris that is to say fast running, for it runneth faster than any of the other, & so is a beast that men call Tigris for he runneth fast. The fourth ryver is called Eufrates y^t^ is to say well bearing, for there groweth many good things upon that ryver. And ye shall understande that no man living may go unto y^t^ Paradise, for by land he may not go for wylde beastes which are in the wyldernesse, and for hylls and rocks where no man may passe. Nor by those ryvers may no man passe, for they come with so great course and so great waves that no ship may saile against them. Many great lordes haue essayed many times to go by those rivers to Paradise, but they might not spede in theyr way, for some dyed for werynesse of rowinge, some waxt blynde and some defe for noise of the waters, so no man may passe there but through speciall grace of God—for I can tell you no more of that place. I shall tell you of that I haue seene.

[1] Troubled or muddy.

CAP. CIIII.

How Prester Johns land lyeth foote against[1] *foote to Englande.*

THESE yles of the land of Prester John, they are under the earth to us, & other yles are there whoso wold pursue them for to environ the earth whoso had grace of God to hold the waye, he mighte come right to the same countreys that he were come of and come from & so go about the earth, and for that it asketh so long tyme, & also there are so many perils to passe that fewe men assay to go so, and yet it might be done, & therefore men come from these yles to other yles costing of the lordship of Prester John, & men come in the coming to one yle y^{t} men cal Cassoy, & that country is nere Lx journeys long & more than L of bredth, that is the best land that is in those countreys saue Cathay & if marchants came thither as commonly as they do to Cathay, it would be better than Cathay, for it is so thick of cities & towns y^{t} when a man goeth out of a citie he seeth another on eche side. There is great plenty of spices and other goods. Ye king of this ile is rich & mighty & he holdeth his land of ye great Caan for y^{t} is one of ye xii princes[2] that the great Caan hath under him beside his owne lande.

[1] Antipodes. [2] Misprint for provinces.

CAP. CV.

Of the Kingedome of Ryboth.

FROM this yle men go another kyngdome that is called Riboth, and that is also under ye great Caan. This is a good countrey and plentious of corne, wine & other things, men of this lande haue no houses but they dwell in tentes made of tree. And the principall citie of the countrey is all blacke made of black stones and white and all the streetes are paved with such stones and in the citie is no man so hardy to spil blood of man ne beast, for worship of a mawment[1] that is worshiped there. In that citie dwelleth the Pope of their lawe, that they call Lopasse, and he giveth all dignities & benefices that fall to ye mawmet. And men of religion and men that haue churches in that countrey are obedient to him as men here to the pope. In this yle they haue a custome through all the countrey that when a mans father is dead they wil do him great worship, they send after all his friends, religious priests and many other, and they beare the body to an hill with great Joy and myrth, and whan it is there, the greatest prelate smiteth of his head, & laieth it upon a great plate of gold, or silver, and giveth it to his sonne and his son taketh it to his other friends, singing and sayinge many orysons,[2] and then the prestes and the religious men cut

[1] A puppet or doll, or mammet—an idol—probably so called as a contraction for Mahomet.

[2] Prayers.

the flesh of[1] the body in peces and say orysons, and the byrds of the countrey come thether, for they know well the custome, and they flye about them as they were egles and other birds that eate flesh, and the priestes cast the pieces unto them, and they beare it away a little from thence and then they eate it, and as priestes in our countrey sing for soules *subvenite sancti dei* and so forth, so those prestes ther syng with high voyce in their language in this maner wyse. Se and beholde how good and gracious a man this was, that ye aungels of God come for to fetch him & beare him into Paradise. And then thinketh ye son of the same man that he is greatly worshipped when birds haue eaten his father, and where are most plenty of byrds, there is most worship. And then cometh the sonne home with all his friendes, and maketh them a great feast, the sonne maketh cleane his fathers head and giveth them drynke thereof, & the fleshe of the head he cutteth of, and giveth it to his moste speciall fryends, some a lyttle, & some a lyttle, for deynty. And in remembrance of this holy man that the birds haue eaten, the sonne doth make a cuppe of the scalpe[2] & thereof drinketh he all his life, in remembrance of his father.

[1] Off. [2] Skull.

CAP. CVI.

Of a rych man that is neyther king, prince duke nor erle.

AND from this men go ten journeys through the land of the great Caan, which is a full good yle & a great kingdom & the king is ful mighty. And in this yle is a rich man which is no king prince Duke nor Erle, but he hath eche yere cccc[1] thousand horses charged[2] with ryce and corne, and he hath a noble & a rich life after the maner of the countrey, for he hath L damosels that serve him every day at his meate & bed and do what he wil. And when he sytteth at the table they bring him meat, & at eche time fiue meates togither, and they sing in the bringing a song, and they cut his meate and put it in his mouth, and he hath righte long nayles on his hands, that is a great nobility in that countrey & therefore they let theyr nayles grow as long as they may,[3] and some let them growe so long that they come about theyr handes and y^t^ is a great nobility & gentry, and the gentry of a woman is to haue small fete, and therefore anon as they are borne, they binde their feete so straight that they cannot wax halfe as they shoulde. And he hath a full faire palaice, & rich, wher he dwelleth, of which the wall is two myle about, & there is many faire gardeins, and all the pavement of the hal, & chambres, is of gold & silver, and in the midst of one of these

[1] Other editions say 300,000. [2] Loaded.
[3] Similar to the Chinese custom of the upper classes.

gardeins is a lyttle hyl, whereon is a place made wyth toures and pynacles all of golde, and there he wyll syt often to take the ayer and disport, for it is made for nothing else. From this land men may go through ye land of the great Caane.

CAP. CVII.

How all these landes yles and kingdomes, and the men therof afore rehersed, haue some of the articles of our faith.

AND ye shall understand that all these men & folke that haue reason y^t^ I haue spoken of, haue some articles of our faith, all[1] if they be of divers lawes and divers beleves, yet they haue some good poynts of our fayth, & they beleve in God of kinde as theyr prophecie sayth, *Et metuent eum omnes fines terræ*, That is to say, And all endes of the earth shall dread him. And in another place, *Omnes gentes servient ei*, That is to say, All folk shall serve him, but they cannot speak parfitly but as theyr kyndly wit teacheth them, neither of the Son nor of the Holy Ghost can they speake, but they can speake well of the Byble, and specially of Genesis, and of the bokes of Moyses. And they say that those creatures y^t^ they worship are no gods, but they worship them for great vertue that is in them which may not be without special grace of God, & of simulacre and ydoles, they say that all men haue simulacres, and that, say

[1] Even.

they, for us christen men haue ymages of our Lady & other, but they wot not that we worship not the ymages of stone nor of wood, but the saynts of whome they are made, for as the letter teacheth clarkes how they shal beleve, so ymages and paynture teacheth lewde[1] men. They say also that the aungell of God speaketh to them in their ydoles & do miracles, they say soth,[2] but it is the evil aungell that doth myracles to maintaine them in their ydolatrie.

CAP. CVIII.

How John Maundevyl leveth many mervailes unwrytten & the cause wherefore.

THERE are many other countreys where I haue not yet ben nor sene & therefore I can not speke properly of them. Also in countreys where I haue bene are many marvailes that I speke not of, for it were to long a tale and therefore hold you payd at this time y[t] I haue sayd, for I will say no more of mervailes that are there, so that other men that go thither may fynde ynough for to say that I haue not tolde.

[1] Unlearned. [2] Truly.

CAP. CIX.

What time John Maundevil departed out of England.

AND I John Maundevil that went out of my countrey and passed the sea, the yeare of our lord MCCCXXII and I haue passed through many landes and yles and countreys, and now am come to rest. I haue compyled this boke and do wryte it the yeare of our Lord MCCCLXVI at XXXIV yeare after my departing from my countrey, & for as much as many men beleve not that they 'see with theyr eyen, or y^{t} they may conceive & know in their mynde, therefore I made my way to Rome in my coming homewarde, to shew my boke to the holy father the pope,[1] and tell him of the mervayles y^{t} I had sene in diverse countreys; so that he with his wise counsel wold examine it, with diverse folke y^{t} are at Rome, for there dwell men of all nations of the world, and a lytle time after when he & his counsel had examined it all through, he sayde to me for a certayne that it was true for he sayd he had a boke of latin contayning all that and much more, of ye which *Mappa Mundi* is made, the which boke I saw, & therefore the pope hath ratyfied & confirmed my boke in all poyntes. And I pray to all those that rede this boke, that they will pray for me and I shall pray for them, & all those that say for me our Lord's prayer & that God forgive me my sinnes, I make them parteners & graunt them

[1] Urban V.

part of all my good pylgrimages and other good dedes which I ever dyd or shall do to my lyves ende & I pray to God of whome all grace cometh, that he will, all the readers and hearers that are christen, fulfil with his grace, and saue them body and soule & bring them to his Joy that euer shall last. He that is in the Trinitie, the Father, the Sonne, and the Holy Ghost, that liveth & raigneth God without ende

Amen

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Here beginneth the journall of Frier Odoricus, one of the order of the Minorites, concerning strange things which hee sawe among the Tartars of the East.

ALBEIT many and sundry things are reported by divers authors concerning the fashions and conditions of this world: notwithstanding I frier Odoricus of Friuli, de portu Vahonis being desirous to travel unto the foreign and remote nations of infidels, sawe and heard great and miraculous things, which I am truly able to avouch. First of al therefore sayling from Pera by Constantinople, I arrived at Trapesunda.[1] This place is right commodiously situate, as being an haven for the Persians and Medes, and other countries beyonde the sea. In this lande I behelde with very great delight a very strange spectacle, namely a certain man leading about with him more than foure thousande partriges. The man himselfe walked upon the grounde, and the partriges flew in the aire, which he ledde unto a certaine castle called Zavena, being three days journey distant from Trapesunda. The saide partriges were so tame, that when the man was desirous to lie downe and rest, they would all come flocking about him like chickens. And so hee led them

[1] Trebizonde.

unto Trapesunda, and unto the palace of the Emperour, who tooke as many of them as he pleased, and the reste the saide man carried unto the place from whence he came. In this citie lyeth the body of Athanasius, upon the gate of the citie. And then I passed on further unto Armenia major, to a citie called Azaron,[1] which had been very rich in olde time, but nowe the Tartars haue almost layde it waste. In the saide citie there was abundance of bread and flesh, and of all other victuals except wine and fruits. This citie also is very colde, and is reported to be higher situated, then any other city in the world. It hath most holesome and sweete waters about it: for the veines of the saide waters seeme to spring and flow from the mighty river of Euphrates, which is but a dayes journey from the saide city. Also, the saide citie stands directly in the way to Tauris.[2] And I passed on unto a certaine mountaine called Sobissacalo. In the foresaide countrey there is the very same mountaine whereupon the Arke of Noah rested; unto the which I would willingly haue ascended, if my company would haue stayed for me. Howbeit the people of that countrey report, that no man could euer ascend the saide mountaine, because (say they) it pleaseth not the highest God. And I travailed on further unto Tauris that great and royal city, which was in olde time called Susis. This city is accompted for traffique of merchandize the chiefe citie of the world: for there is no kinde of victuals, nor any thing else belonging unto merchandize, which is not to be had there in great abundance. This citie stands very commodiously: for unto it all the nations of the whole worlde in a maner may

[1] Erzeroum. [2] Tauris, a city of Persia.

resort for traffique. Concerning the saide citie, the Christians in those parts are of opinion, that the Persian Emperour receives more tribute out of it, then the King of France out of all his dominions. *Neare unto the saide citie there is a salt-hill yeelding salt unto the city: and of that salt ech man may take what pleaseth him, not paying ought to any man therefor.* In this city many Christians of all nations do inhabite, over whom the Saracens beare rule in all things. Then I traveiled on further unto a city called Soldania,[1] wherein the Persian Emperour lieth all Sommer time: but in Winter hee takes his progresse unto another city standing upon the sea called Baku.[2] Also the foresaide city is very great and colde having good and holesome waters therein, unto the which also store of marchandize is brought. Moreover I travelled with a certaine company of Caravans toward upper India: and in the way, after many days journey, I came unto the citie of the three wise men called Cassan,[3] which is a noble and renowned city, saving that the Tartars haue destroyed a great part thereof, and it aboundeth in bread, wine, and many other commodities. From this citie unto Jerusalem (whither the three foresaid wisemen were miraculously led) it is fifty days journey. There be many wonders in this citie also, which for brevities sake, I omit. From thence I departed unto a certain city called Geste, *whence the sea of sand is distant one dayes journey, which is a most wonderful and dangerous thing.* In this city there is abundance of all kinds of victuals and especially of figs, raisins, and grapes: more (as I suppose) then in any part of the

[1] Or Sultania. [2] The Caspian Sea.
[3] Or Cassibin.

whole world besides. This is one of the three principall cities of all the Persian Empire. Of this city the Saracens report, that no Christian can by any means live therein above a yeere. Then passing many dayes journey on forward, I came unto a certain city called Comum [1] which was a huge and mightie citie in olde time, conteyning well nigh fiftie miles in circuite, and hath done in times past great damage unto the Romanes. In it there are stately palaces altogether destitute of inhabitants, notwithstanding it aboundeth with great store of victuals. From hence travailing through many countreys, at length I came unto the land of Job called Hus, which is full of all kinde of victuals and very pleasantly situated. Thereabouts are certaine mountaines having good pastures for cattell upon them. Here also Manna is found in great aboundance. Four partriges are here solde for lesse than a groat. In this countrey there are most comely olde men. Here also the men spin and card, and not the women. This land bordereth upon the North part of Chaldea.

Of the maners of the Chaldeans, and of India.

FROM thence I traveled into Chaldæa, which is a great kingdome and I passed by the tower of Babel. This region hath a language peculiar unto itselfe, and there are beautiful men and deformed women. *The men of the same countrey used to haue their haire kempt, and trimmed like unto our women: and they*

[1] Como.

weare golden turbants upon their heads richly set with pearle, and pretious stones. The women are clad in a course smock onely reaching to their knees and having long sleeves hanging downe to the ground. And they goe barefooted, wearing breeches which reach to the ground also. They weare no attire upon their heads, but their haire hangs disheaveled about their eares: and there be many other strange things also. From thence I came into the lower India, which the Tartars overran & wasted. And in this countrey the people eat dates for the most part, whereof 42 li are there sold for lesse than a groat. I passed further also many dayes journey unto the Ocean Sea & the first lande where I arrived, is called Ormes,[1] being well fortified, and having great store of merchandize and treasure therein. Here also they use a kinde of Bark or shippe called Jase, being compact together onely with hempe. And I went on board into one of them, wherein I could not finde any yron at all, and in the space of 28 days I arrived at the city of Thana,[2] wherein foure of our friers were martyred for the faith of Christ. This countrey is well situate having abundance of bread and wine, and of other victuals therein. This Kingdome in olde time was very large and under the dominion of King Porus, who fought a great battell with Alexander the great. The people of this countrey are idolaters worshipping fire, serpents and trees. And ouer all this land the Saracens do beare rule, who tooke it by maine force, and they themselues are in subjection unto King Daldilus. There be divers kinds of beasts, as namely blacke lyons in great abundance, and apes also,

[1] Ormus.

[2] Thana, whereof Frederick Cæsar maketh mention.

and monkeis, and battes as bigge as our doves. And there are mise as bigge as our countrey dogs, and therefore they are hunted with dogs, because cats are not able to encounter them. Moreouer in the same countrey every man hath a bundle of great boughs standing in a water-pot before his doore, which bundle is as great as a pillar, and it will not wither, so long as water is applied thereunto: with many other novelties and strange things, the relation whereof would breed great delight.

How peper is had: and where it groweth.

MOREOUER, that it may be manifest how peper is had, it is to be understood that it groweth in a certaine kingdome whereat I myself arrived, being called Minibar,[1] and it is not so plentifull in any other part of the worlde as it is there. For the wood wherein it growes conteineth in circuit 18 dayes journey. And in the said wood or forrest there are two cities one called Flandrina,[2] and the other Cyncilim. In Flandrina both Jewes & Christians doe inhabite, betweene whom there is often contention and warre: howbeit the Christians overcome the Jewes at all times. In the foresaid wood pepper is had after this maner: first it groweth in leaves like unto pot-hearbes, which they plant neere unto great trees as we do our vines, and they bring forth pepper in clusters, as our vines doe yeeld grapes, but being ripe, they are of a green colour, and are gathered as we

[1] Malabar. [2] Or Alandrina.

gather grapes, and then the graines are layd in the Sunne to be dried, and being dried are put into earthen vessels: and thus is pepper made and kept. Now, in the same wood there be many rivers, wherein are great store of Crocodiles, and of other serpents, which the inhabitants of that countrey do burne up with strawe and with other dry fewel, and so they go to gather their pepper without danger. At the South End of the said forrest stands the city of Polumbrum,[1] which aboundeth with marchandize of all kinds. All the inhabitants of that countrey do worship a living oxe, as their god, whom they put to labour for sixe yeres, and in the seventh yere they cause him to rest from al his worke, placing him in a solemne and publique place: and calling him an holy beast. *Moreouer they use this foolish ceremonie: Every morning they take two basons, either of silver or of gold, and with one they receive the urine of the oxe, and with the other his dung. With the urine they wash their face, their eyes, and all their fiue senses. Of the dung they put into both their eyes, then they anoint the bals of their cheeks therewith, and thirdly their breast: and then they say that they are sanctified for all that day: And as the people doe, euen so doe their king and Queene.* This people worshippeth also a dead idole which from the navel upward, resembleth a man, and from the navel downward an oxe. The very same Idol delivers oracles unto them, and sometimes requireth the blood of fourtie virgins for his hire. And therefore the men of that region do consecrate their daughters and their sonnes unto their idols, euen as Christians do their children unto some Religion or Saint in heaven. Likewise they sacrifice their sonnes

[1] *Query*, whether this is not *Kaulam* or *Balläd-ul-Falfal*, the Pepper Country, or Malabar, latinized into Columbum or Columbus.

and their daughters, and so, much people is put to death before the said Idol by reason of that accursed ceremony. Also, many other hainous and abominable villainies doeth that brutish beastly people commit: and I saw many more strange things among them which I meane not here to insert. Another most vile custome the foresaide nation doeth retaine: *for when any man dieth they burne his dead corpse to ashes: and if his wife surviveth him, her they burne quicke, because (say they) she shall accompany her husband in his tilthe and husbandry, when he is come unto a new worlde. Howbeit the said wife having children by her husband, may if she will, remaine still alive with them, without shame or reproche: notwithstanding, for the most part, they all of them make choice to be burnt with their husbands.* Now, albeit the wife dieth before her husband, that law bindeth not the husband to any such inconvenience but he may marry another wife also. *Likewise, ye said nation hath another strange custome, in that their women drink wine, but their men do not. Also the women haue the lids & brows of their eyes & beards shaven, but the men haue not:* with many other base and filthie fashions which the said women do use contrary to the nature of their sexe. From that kingdome I traveiled 10 daies journey unto another kingdome called Mobar,[1] which containeth many cities. Within a certaine church of the same countrey, the body of S. Thomas the Apostle is interred, the very same church being full of idols: and in 15 houses round about the said Church there dwell certaine priests who are Nestorians, that is to say, false, and bad Christians and schismatiques.

[1] Malabar.

Of a strange and uncouth idole: & of certaine customes and ceremonies.

IN the kingdome of Mobar there is a wonderfull strange idole, being made after the shape and resemblance of a man, as big as the image of our Christopher, & consisting all of most pure and glittering gold. And about the necke thereof hangeth a silke riband, ful of most rich & precious stones, some one of which is of more value than a whole kingdome. The house of this idol is all of beaten gold, namely the roofe, the pavement, and the sieling of the wall within and without. Unto this idol the Indians go on pilgrimage, as we do unto St. Peter. Some go with halters about their necks, some with their hands bound behind them, some with knives sticking on their armes or legs: and if after their peregrination, the flesh of their wounded arme festereth or corrupteth, they esteeme that limme to be holy, & thinke that their God is wel pleased with them. *Neare unto the temple of that idol is a lake made by men in an open and common place, whereinto the pilgrimes cast gold, silver and precious stones, for the honour of the idol and the repairing of his temple. And therefore when anything is to be adorned or mended. they go unto this lake taking up the treasure which was cast in. Moreouer at euery yerely feast of the making or repairing of the said idol, the king and queene, with the whole multitude of the people, & all the pilgrimes assemble themselues, & placing the said idol in a most stately & rich chariot, they cary him out of their*

temple with songs, & with all kinds of musical harmonie, and a great companie of virgins go procession-wise two and two in a rank singing before him. Many pilgrims also put themselves under the chariot wheeles, to the end that their false god may go ouer them, and al they ouer whom the chariot runneth, are crushed in pieces, & divided asunder in the midst, and slaine right out. Yea, & in doing this, they think themselves to die most holily & securely, in the service of their god. And by this meanes every yere, there die under the said filthy idol, mo then 500 persons, whose carcases are burned, and their ashes are kept for reliques, because they died in that sort for their god. Moreover they haue another detestable ceremony. For when any man offers to die in the service of his false god, his parents & all his friends assemble themselues together with a consort of musicians, making him a great & solemne feast: which feast being ended, they hang 5 sharpe knifes about his neck carrying him before the idol & so soone as he is come thither, he taketh one of his knives crying with a loud voice, For the worship of my god do I cut this my flesh, and then he casteth the morsel which is cut, at ye face of his idol: but at the very last wound wherewith he murthereth himselfe, he uttereth these words: "Now do I yeeld myself to death in the behalfe of my god" and being dead his body is burned, & is esteemed by al men to be holy. The king of the said region is most rich in silver, gold, and precious stones, & there be the fairest unions in al the world.

Traveling from thence by the Ocean sea 50 daies journey southward, I came unto a certaine land named Lammori,[1] where, *in regard of extreeme heat, the people*

[1] Perhaps he meaneth Cammori.

both men and women go stark-naked from top to toe: who seeing me apparelled, scoffed at me, saying that God made Adam and Eve naked. In this countrey al women are common, so that no man can say, this is my wife. Also when any of the said women beareth a son or a daughter, she bestowes it upon anyone that hath lien with her, whom she pleaseth. Likewise al the land of that region is possessed in common, so that there is not mine & thine, or any propriety of possession in the division of lands: howbeit euery man hath his owne house peculiar unto himselfe. Mans flesh, if it be fat, is eaten as ordinarily there as beefe in our countrey. And albeit the people are most lewd, yet the countrey is exceeding good, abounding with al commodities, as fleshe, corne, rise, silver, gold, wood of aloes, Camphir, and many other things. Marchants coming unto this region for traffique do usually bring with them fat men, selling them unto the inhabitants as we sel hogs, who immediately kil and eat them. In this island towards the south, there is another kingdome called Simoltra,[1] where both men and women marke themselves with red-hot yron in 12 sundry spots of their faces: and this nation is at continual warre with certaine naked people in another region. Then I traveled further unto another island called Java, the compasse whereof by sea is 3000 miles. The king of this Iland hath 7 other crowned kings under his jurisdiction. The said Island is throughly inhabited & is thought to be one of the principall Ilands of ye whole world. In the same Iland there groweth great plenty of cloves, cubibez, and nutmegs, and in a word all kinds of spices are there to be had, and great aboundance of all victuals except wine.

[1] Sumatra.

The king of the said Iland of Java hath a brave and sumptuous pallace, the most loftily built, that euer I saw any, & it hath most high greeses [1] and stayers to ascend up into the roomes therein contained, one stayre being of silver, & another of gold, throughout the whole building. Also the lower roomes were paved all ouer with one square plate of silver, & another of gold. All the walls upon the inner side were seeled ouer with plates of gold, wherupon were ingraven ye pictures of knights, having about their temples, ech of them a wreath of golde, adorned with precious stones. The roofe of the palace was of pure gold. With this King of Java the great Can of Catay hath had many conflicts in war; whom notwithstanding the said king hath always overcome and vanquished.

Of certaine trees yeelding meale, honey, and poyson.

NEERE unto the said Iland is another countrey called Panten, or Tathalamasin.[2] And the king of the same countrey hath many Ilands under his dominion. In this land there are trees yeelding meale, hony, & wine & the most deadly poison in all ye whole world: for against it there is but one only remedy: & that is this: if any man hath taken of ye poyson, & would be delivered from the danger thereof, let him temper the dung of a man in water, & so drinke a good quantitie thereof, & it expels the poyson immediatly, making it to avoid at the fundament. Meale is produced out of

[1] Steps. [2] *Query*, The Tathsiaulu of Marco Polo, or Thibet.

the said trees after this maner. They be mighty huge trees and when they are cut with an axe by the ground, there issueth out of the stock a certain licour like unto gumme, which they take and put into bags made of leaues, laying them for 15 days together abroad in the sunne, & at the end of those 15 dayes, when the said licour is throughly parched, it becometh meale. Then they steepe it first in sea water, washing it afterward with fresh water, and so it is made very good & savorie paste, whereof they make either meat or bread, as they thinke good. Of which bread I my selfe did eate, & it is fayrer without & somewhat browne within. By this countrey is the sea called Mare mortuum, which runneth continually Southward, into ye which whosoever falleth in (*is*) never seene after. In this countrey also are are found canes of an incredible length, namely of 60 paces high or more, & they are as bigge as trees. Other canes there be also called Cassan,[1] which overspread the earth like grasse, & out of euery knot of them spring foorth certaine branches, which are continued upon the ground almost for the space of a mile. In the said canes there are found certaine stones, one of which stones, whosoever carryeth about with him, cannot be wounded with any yron: & therefore the men of that countrey for the most part, carry such stones with them, whithersoever they goe. Many also cause one of the armes of their children, while they are yong, to be launced, putting one of the said stones into the wound, healing also, and closing up the said wound with the powder of a certaine fish (the name whereof I do not know) which powder doth immediatly consolidate and cure the said wounde.

[1] An exaggeration for bamboos.

And by the virtue of these stones the people aforesaid doe for the most part triumph both on sea and land. Howbeit there is one kinde of stratageme, which the enemies of this nation, knowing the vertue of the sayd stones, doe practise against them: namely, they provide themselues armour of yron or steele against their arrowes, & weapons also poisoned with the poyson of trees & they carry in their hands wooden stakes most sharpe and hard pointed, as if they were yron: likewise they shoot arrowes without yron heads, & so they confound and slay some of their unarmed foes trusting too securely unto the vertue of their stones. Also of the foresayd canes called Cassan they make sayles for their ships, and litel houses, and many other necessaries. From thence after many dayes travell, I arrived at another kingdome called Campa, a most beautiful and rich countrey, & abounding with all kind of victuals: the king whereof, at my being there, had so many wives & concubines, that he had 300 sonnes & daughters by them. This king hath 10004 tame Elephants, which are kept even as we keepe droves of oxen or flocks of sheepe in pasture.

Of the abundance of fishes, which cast themselues upon the shore.

IN this countrey there is one strange thing to be observed, y^{t} euèry several kind of fishes in those seas come swimming towards the said countrey in such abundance, that, for a great distance into the sea, nothing can be seene but the backes of fishes: *which casting themselues upon the shore when they come neere unto it, do suffer*

men, for the space of 3 *daies to come & take as many of them as they please, & then they return again to the sea. After that kind of fishes comes another kind, offering itselfe after the same maner, & so in like sort all other kinds whatsoever: notwithstanding they do this but once in a year. And I demaunded of the inhabitants there how, or by what meanes this strange accident could come to passe: They answered, that fishes were taught, even by nature to come and do homage unto their Emperour.* There be Tortoises also as bigge as an oven. Many other things I saw which are incredible, unlesse a man should see them with his own eies. In this countrey also dead men are burned, & their wives are burned aliue with them, as in the city of Polumbrum aboue mentioned: for the men of that countrey say that she goeth to accompany him in another world, that he should take none other wife in mariage. Moreouer I traveled on further by the ocean-sea towards the South, & passed through many countries and islands, whereof one is called Moumoran, & it containeth in compasse ii. M miles, wherein men & women haue dogs faces, and worship an oxe for their god: and therefore euery one of them cary the image of an oxe of gold or silver upon their foreheads. The men & women of this country go all naked, saving that they hang a linen cloth round their loins. The men of the said country are very tall and mighty, and by reason that they goe naked, when they are to make battell, they cary yron or steele-targets before them, which do cover and defend their bodies from top to toe: and whomsoever of their foes they take in battel not being able to ransome himselfe for money, they presently devoure him: but if he be able to redeeme himselfe for money, they let him go free. Their king weareth about

his necke 300 great & most beautiful unions,[1] and saith euery day 300 prayers unto his god. He weareth upon his finger also a stone of a span long, which seemeth to be a flame of fire, and therefore when he weareth it, no man dare approach unto him: and they say that there is not any stone in the whole world of more value than it. Neither could at any time the great Tartarian Emperour of Katay either by force, money, or policie obtain it at his hands, notwithstanding that he hath done the utmost of his indeavour for this purpose.

Of the Island of Sylan: and of the mountaine where Adam mourned for his sonne Abel.

I PASSED by also another island called Sylan,[2] which conteineth in compasse aboue ii M miles, wherin are an infinit number of serpents, & great store of lions, beares, & al kinds of ravening & wild beasts, and especially of elephants. In the said countrey there is an huge mountaine, whereupon the inhabitants of that region do report that Adam mourned for his son Abel ye space of 500 yeres. In the midst of this mountaine there is a most beautiful plain, wherin is a litle lake conteining great plenty of water, which water ye inhabitants report to haue proceeded from the teares of Adam & Eve: howbeit I proved that to be false, because I saw the water flow in the lake. This water is ful of horsleeches, & blood suckers, & of precious stones also, which precious stones the king taketh not unto his owne use,

[1] Large and fine pearls. [2] Ceylon.

but once or twise euery yere he permitteth certaine poore people to diue under water for ye said stones & al that they may get he bestoweth upon them, to the end that they may pray for his soule. But y^t^ they may with less danger dive under water, they take limons[1] which they pil,[2] anointing themselves with the juice thereof, & so they may diue naked under ye water, the hors-leeches not being able to hurt them. From this lake the water runneth even unto the sea, and at a low ebbe the inhabitants dig rubies, diamonds & perles, and other precious stones out of the shore: wherupon it is thought, that ye king of this island hath greater abundance of pretious stones, then any other monarch in the whole earth besides. In the said countrey there be all kinds of beastes and foules: & the people told me, that those beasts would not invade nor hurt any stranger but only the natural inhabitants.

I saw in this island fouls as big as our countrey geese, having two heads, and other miraculous things, which I will not here write off. Traveling on further South, I arrived at a certaine island called Bodin,[3] *which signifieth in our language unclean. In this island there do inhabit most wicked persons, who devour & eate rawe flesh, committing all kinds of uncleannes & abominations in such sort, as it is incredible. For the father eateth his son, & the son his father, the husband his owne wife & the wife her husband: & that after this maner. If any mans father be sick, the son straight goes unto the sooth-saying or prognosticating priest, requesting him to demand of his god, whether his father shall recover from his infirmity or no; Then both of them go unto an idol of gold or silver,*

[1] Lemons. [2] Peel. [3] Or Dadi.

making their prayers unto it in maner folowing: Lord, thou art our god, & thee we do adore, beseeching thee to resolve us, whether such a man must die, or recover of such an infirmity or no: Then the divel answereth out of yᵉ aforesaide idol: if he saieth (he shal liue) then returneth his son and ministreth things necessary unto him til he hath attained unto his former health: but if he saith (he shall die) then goes yᵉ priest unto him, & putting a cloth into his mouth doth strangle him therewith: which being done, he cuts his dead body into morsels, & al his friends and kinsfolk are invited unto the eating thereof, with musique & all kinde of mirth: howbeit his bones are solemnely buried. And when I found fault with that custome demanding a reason thereof, one of them gaue me this answere; this we doe lest the wormes should eat his flesh, for then his soule should suffer great torments, neither could I by any meanes remoove them from that errour. Many other novelties and strange things there bee in this countrey, which no man would credite, unles he saw them with his owne eyes. Howbeit, I (before almighty God) do here make relation of nothing but of that onely, whereof I am as sure, as a man may be sure. Concerning the foresaid islands, I enquired of divers wel-experienced persons, who al of them, as it were with one consent, answered me saying, that this India contained 4400 islands under it, or within it, in which islands there are sixty and foure crowned kings: and they say moreouer, that the greater part of those islands are wel inhabited. And here I conclude concerning that part of India.

Of the upper India : and of the province of Mancy.[1]

FIRST of al therefore, having traveled many dayes journey upon the Ocean-sea towards the East, at length I arrived at a certaine great province called Mancy, being in Latine named India. Concerning this India I inquired of Christians, of Saracens, & of Idolaters, and of al such as bare an office under the great Can ; who all of them with one consent answered, that this province of Mancy hath mo then 2000 great cities within the precincts thereof & that it aboundeth with all plenty of victuals, as namely with bread, wine, rise, flesh, and fish. All the men of this province be artificers & marchants, who, though they be in never so extreme penurie, so long as they can help themselues by the labor of their handes, will neuer beg almes of any man. The men of this province are of a faire and comely personage, but somewhat pale, having their heads shaven but a little, but the women are the most beautiful under the sunne. The first city of the said India which I came unto, is called Ceuskalon, which being a daies journey distant from the sea, stands upon a river, the water whereof, nere unto the mouth, where it exonerateth it selfe into the sea, doth overflow the land for the space of 12 daies journey. All the inhabitants of this India are worshippers of idols. The foresaid city of Ceuskalon hath such an huge navy belonging there-

[1] Or China.

unto, that no man would beleeve it unlesse he should see it. In this city I saw 300 li of good and new ginger sold for lesse than a groat. There are the greatest, and the fairest geese, & most plenty of them to be sold in al the world, as I suppose: they are as white as milke, & haue a bone upon the crowne of their heads, as bigge as an egge, being of the colour of blood: under the throat they haue a skin or bag hanging down halfe a foot. They are exceeding fat and wel sold. Also they haue ducks and hens in that countrey, one as big as two of ours. There be monstrous great serpents likewise, which are taken by the inhabitants & eaten; whereupon a solemne feast among them without serpents is not set by.

And to be briefe, in this city there are al kinds of victuals in great abundance. From thence I passed by many cities & at length I came unto a citie named Caitan,[1] wherein ye friers Minorites haue two places of abode, unto which I transported the bones of the dead friers, which suffered martyrdom for the faith of Christ, as it is aboue mentioned. In this citie there is abundance of al kind of victuals very cheap. The said city is as big as two of Bononia,[2] & in it are many monasteries of religious persons, al which do worship idols.

I myselfe was in one of those monasteries, & it was told me, that there were in it III M religious men, having XI M idols; and one of ye said idols which seemed unto me but litle in regard of the rest, was as big as our Christopher. These religious men euery day do feed their idol-gods: wherupon at a certaine time I went to behold the banquet: and indeed those things which they

[1] Thsiuanchau or Chiuchau, the great mediæval port of China.
[2] Bologna.

brought unto them were good to eate, & fuming hote insomuch that the steam of the smoke thereof ascended up unto their idols, and they said that their gods were refreshed with the smoke: howbeit all the meat they conveyed away, eating it up their owne selves, and so they fed their dumb gods with the smoke only.

Of the citie of Fuco.

TRAVELING more eastward, I came unto a city named Fuco,[1] which containeth 30 miles in circuit, wherein be exceeding great & faire cocks, *and al their hens are as white as the very snow, having wool in stead of feathers, like unto sheep.* It is a most stately & beautiful city & standeth up the sea. Then I went 18 daies journey on further, & passed by many provinces & cities, and in the way I went over a certain great mountaine, upon ye one side whereof I beheld al living creatures to be as black as a cole, & the men and women on that side differed somewhat in maner of living from others; howbeit, on the other side of the said hil every living thing was snow-white & the inhabitants in their maner of living, were altogether unlike unto others. There, al maried women cary in token that they haue husbands, a great trunk of horne upon their heads. From thence I traveled 18 dayes journey further and came unto a certaine great river, and entered also into a city, whereunto belongeth a mighty bridge to passe the said river. And

[1] Probably Fuchau in Fokieu.

mine hoste with whom I sojourned, being desirous to show me some sport, said unto me, Sir, if you will see any fish taken, goe with me. Then hee led me unto the foresaid bridge, carrying in his armes certain dive-doppers[1] or water-foules, bound unto a company of poles, and about every one of their necks he tied a thread, lest they should eat the fish as fast as they took them: and he carried three great baskets with him also; then loosed he the dive-doppers from the poles, which presently went into the water, & within lesse then the space of one houre, caught as many fishes as filled the 3 baskets: which being full, mine hoste untied the threeds from about their neckes, and entering a second time into the river they fed themselves with fish, and being satisfied they returned and suffered themselves to be bound unto the said poles as they were before. And when I did eate of those fishes, we thought they were exceeding good. Travailing thence many dayes journeys, at length I arrived at another city called Canasia,[2] which signifieth in our language, the city of heaven. Never in all my life did I see so great a city: for it containeth in circuit an hundreth miles; neither sawe I any plot thereof, which was not throughly inhabited: yea, I sawe many houses of tenne or twelve stories high, one aboue the other. It hath mightie large suburbs containing more people then the citie it selfe. Also it hath twelue principall gates: and about the distance of 8 miles, in the high way unto euery one of the saide gates standeth a city as big by estimation as Venice, and Padua. The aforesaide city of Canasia is situated in waters or marshes, which always stand still, neither ebbing nor

[1] Cormorants. [2] Now Hangchau.

flowing: howbeit it hath a defence for the winde like unto Venice. In this citie there are mo than 10002 bridges, many whereof I numbered and passed over them: and upon every of those bridges stand certaine watchmen of the citie, keeping continuall ward and watch about the saide citie, the great Can the Emperour of Catay. The people of this countrey say, that they haue one duetie injoyned unto them by their lord: for euery fire payeth one Balis in regard of tribute: and a Balis is five papers or pieces of silk, which are worth one floren and an halfe of our coine. Tenne or twelue housholds are accompted for one fire, and so pay tribute but for one fire only. Al those tributary fires amount unto the number of 85 Thuman, with other foure Thuman of the Saracens, which make 89 in al: And one Thuman consisteth of 10000 fires. The residue of the people of the city are some of them Christians, some marchants, and some traveilers through the countrey. Whereupon I marveiled much how such an infinite number of persons could inhabite and liue together. There is great aboundance of victuals in this city, as namely of bread and wine, and especially of hogs-flesh with other necessaries.

Of a Monastery where many strange beastes of divers kindes doe live upon an hill.

IN the foresaide citie foure of our friers had converted a mighty and rich man unto the faith of Christ, at whose house I continually abode, for so I

remained in the citie, Who upon a certain time said unto me: Ara, that is to say, Father, will you go and behoulde the citie? And I said, yea. Then embarked we ourselves, and directed our course unto a certaine great Monastery: where being arrived, he called a religious person with whom he was acquainted, saying unto him concerning me: this Raban Francus, that is to say, this religious Frenchman commeth from the Westerne parts of the world and therefore you must show him some rare things, that when he returnes into his owne countrey, he may say, this strange sight or novelty haue I seene in the citie of Canasia. Then the said religious man tooke two greate baskets full of broken reliques which remained of the table, & led me unto a little walled parke, the doore whereof he unlocked with his key, and there appeared unto us a pleasant faire green plot, into the which we entred. In the said greene stands a litle mount in forme of a steeple, replenished with fragrant herbes, and fine shady trees. And while we stood there, he tooke a cymbal or bell, and rang therewith, as they used to ring to dinner or bevoir in cloisters, at the sound whereof many creatures of divers kindes came downe from the mount, some like apes, some like cats, some like monkeys, and some having faces like men. And while I stood beholding of them, they gathered themselves together about him, to the number of 4200 of those creatures, putting themselues in good order, before whom he set a platter, and gaue them the saide fragments to eate. And when they had eaten he rang upon his cymbal the second time, and they all returned unto their former places. Then, wondring greatly at the matter, I demanded what kind of creatures those might be? They are (quoth he) the Soules of noble men which we do

here feed, for the love of God who governeth the world: and as a man was honorable or noble in this life, so his soule after death, entreth into the body of some excellent beast or other, but the soules of simple and rusticall people do possesse the bodies of more vile and brutish creatures. Then I began to refute that foule error: howbeit my speech did nothing at all to prevaile with him, for hee could not be perswaded that any soule might remaine without a body. From thence I departed unto a certaine citie named Chilenso, the walls whereof contained 40 miles in circuit. In this citie there are 360 bridges of stone, the fairest that euer I saw, and it is wel inhabited, having a great navie belonging thereunto, & abounding with all kinds of victuals and other commodities. And thence I went unto a certaine river called Thalay which where it is most narrow, is 7 miles broad: and it runneth through the midst of the land of the Pygmœi whose chiefe city is called Cakam, and is one of the goodliest cities in the world. These Pygmœans are three of my spans high, and they make larger and better cloth of cotton and silke, then any other nation under the sunne. And coasting along by the said river, I came unto a certaine city named Janzu, in which citie there is one receptacle for the Friers of our order, and there be also three Churches of the Nestorians. This Janzu is a noble and great citie, containing 48 Thumans of tributarie fires, and in it are all kindes of victuals, and great plenty of such beastes, foules, and fishes, as Christians doe usually liue upon. The lord of the same citie hath in yeerely revenues for salt onely, fiftie Thuman of Balis, & one balis is worth a floren and a halfe of our coyne: insomuch that one Thuman of balis amounteth unto the value of 15000 florens. Howbeit the sayd lord,

favoureth his people in one respect, for sometimes he forgiveth them frely 200 Thuman, lest there should be any scarcity or dearth among them. There is a custome in this citie, that when any man is determined to banquet his friends, going about unto certaine tavernes or cookes houses appointed for the same purpose, he sayth unto euery particular hoste, you shall haue such and such of my friends, whom you must entertain in my name, and so much I will bestowe upon the banquet. And by that means his friendes are better feasted at diverse places, then they should haue beene at one. Tenne miles from the sayde citie, about the head of the foresayd river of Thalay, there is a certaine other citie called Montu, which hath the greatest navy that I saw in the whole world. All their ships are as white as snow, & they haue banquetting houses in them, and many other rare things also, which no man would beleeve unlesse he had seene them with his owne eyes.

Of the citie of Cambaleth.

TRAVELING eight dayes journey further by divers territories and cities, at length I came by fresh water unto a certaine citie named Leucyn, standing upon a river of Karavoran [1] which runneth through the midst of Cataie, and doeth great harme in the countrey when it overfloweth the bankes, or breaketh foorth of the chanell. From thence passing along the river Eastward,

[1] Karamoron.

after many dayes travell, and the sight of divers cities, I arrived at a citie called Sumakoto,[1] which aboundeth more with silke then any other citie in the worlde: for when there is a great scarcity of silke, fortie pound is solde for lesse then eight groates. In this citie there is abundance of all merchandize, and all kinds of victuals also, as of bread, wine, flesh, fish, with all choise and delicate spices. Then traveiling on still towards the East by many cities, I came unto the noble and renowned citie of Cambaleth, which is of great antiquitie, being situate in the province of Cataie. This citie the Tartars tooke, & neere unto it within the space of halfe a mile, they built another citie called Caido. The citie of Caido hath twelve gates, being each of them two miles distant from another. Also the space lying in the midst betweene the two foresayde cities is very well and thoroughly inhabited, so that they make as it were but one citie betweene them both. The whole compasse or circuit of both cities together is 40 miles. In this citie the great emperour Can hath his principall seat, and his Imperiall palace, the wals of which palace containe foure miles in circuit: and neere unto this his palace are many other palaces and houses of his nobility which belong unto his court. Within the precincts of the said palace Imperiall, there is a most beautifull mount, set and replenished with trees, for which cause it is called the Greene mount, having a most royall and sumptuous palace standing thereupon, in which, for the most part, the great Can is resident. Upon the one side of the sayde mount there is a great lake, whereupon a most stately bridge is built, in which lake a great abundance

[1] Sumacoto.

of geese, ducks, & all kinds of water foules, and in the wood growing upon the mount, there is a great store of all birdes and wilde beastes. And therefore when the great Can will solace himselfe with hunting or hauking, he needs not so much as once to step forth of his palace. Moreover, the principall palace, wherein he maketh his abode, is very large, having within it 14 pillers of golde, and all the walles thereof are hanged with red skinnes, which are said to be the most costly skinnes in all the world. In the midst of the palace stands a cisterne of two yards high, which consisteth of a precious stone called Merdochas, and is wreathed about with golde, & at ech corner thereof is the golden image of a serpent, as it were furiously shaking and casting forth his head. This cisterne also hath a kinde of network of pearle wrought about it. Likewise by the sayd cisterne there is drinke conveyed thorow certaine pipes and conducts such as useth to be drunke in the emperours court, upon the which also there hang many vessels of golde, wherein whosoever will may drinke of the said licour. In the foresayd palace there are many peacockes of golde : & when any Tartar maketh a banquet unto his lorde, if the guests chance to clap their hands for joy and mirth the said golden peacocks also will spread their wings abroad, and lift up their traines, seeming as if they danced, and this I suppose to be done by arte magicke or by some secret engine under the grounde.

Of the glory and magnificence of the great Can.

MOREOVER, when the great emperour Can sitteth on his imperiall throne of estate, on his lefte hand sitteth his queene or empresse and upon another inferior seate there sit two other women, which are to accompany the emperour, when his spouse is absent, but in the lowest place of all, there sit all the ladies of his kinred. *All the married women weare upon their heads a kind of ornament in shape like unto a man's foote of a cubite and a halfe in length, and the lower part of the said foote is adorned with cranes feathers,* and is all ouer thicke set with great and orient pearles. Upon the right hande of the great Can sitteth his first begotten sonne and heire apparent unto his empire, and under him sit all the nobles of the blood royall. There bee also foure Secretaries, which put all things in writing that the emperour speaketh. In whose presence likewise stand his Barons and divers others of his nobilitie, with great traines of folowers after them, of whom none dare speake so much as one worde, unlesse they haue obtained licence of the emperour so to doe, except his jesters and stage players, who are appointed of purpose to solace their lord. Neither yet dare they attempt to doe ought, but onely according to the pleasure of their emperor, and as hee enjoineth by lawe. About the palace gate stand certaine Barons to keepe all men from treading upon the threshold of the sayd gate. When it pleaseth the great Can to solemnize a feast, he hath about him 14000 Barons,

carying wreathes & litle crownes upon their heads, and giving attendance upon their lord, and eueryone of them weareth a garment of golde and precious stones, which is worth ten thousand florens. His court is kept in very good order, by governours of tens, governours of hundreds, and governours of thousands, insomuch that euery one in his place performeth his dutie committed to him, neither is there any defect to bee found. I Frier Odoricus was there present in person for the space of three yeares and was often at the sayd banquets: for wee friers Minorites have a place of aboad appointed out for us in the emperours court, and are enjoined to goe and to bestow our blessing upon him. And I enquired of certain courtiers concerning the number of persons pertaining to the emperors court. Moreouer, when he will make his progresse from one countrey to another, hee hath foure troupes of horsemen, one being appointed to goe a dayes journey before, and another to come a dayes journey after him, the third to march on his right hand and the fourth on his left, in the maner of a crosse, he himselfe being in the midst, and so euery particular troupe haue their daily journeys limited unto them, to the ende they may provide sufficient victuals without defect. Nowe the great Can himselfe is caried in maner following: hee rideth in a chariot with two wheeles, upon which a majesticall throne is built of the wood of Aloe, being adorned with gold and great pearles and precious stones, and foure elephants bravely furnished doe drawe the sayd chariot, before which elephants foure greate horses richly trapped and covered doe lead the way. Hard by the chariot on both sides thereof, are foure Barons laying hold and attending thereupon, to keepe all persons from approching neere

unto their emperour. Upon the chariot two milke-white jer-falcons doe sit, and seeing any game which hee would take, hee letteth them fly, and so they take it, and after this maner doeth hee solace himselfe as hee rideth. Moreover, no man dare come within a stone's cast of the chariot, but such as are appointed. The number of his owne followers, of his wives attendants, and of the traine of his first begotten sonne and heire apparent, would seem incredible to any man; unless he had first seene it with his owne eyes. The foresayd great Can hath divided his Empire into twelue parts or provinces, and one of the said provinces hath two thousand great cities within the precincts thereof. Whereupon his empire is of that length and breadth, that unto whatsoever part thereof he intendeth his journey, he hath space enough for six moneths continual progress, except his islands which are at the least 5000.

Of certaine Innes or hospitals appointed for traveilers throughout the whole empire.

THE foresayd Emperor (to the end that travailers may haue all things necessary throughout his whole empire) hath caused certaine Innes to be provided in sundry places upon the highwayes, where all things pertaining unto victuals are in a continuall readinesse. And when any alteration or newes happen in any part of his Empire, if he chance to be farre absent from that part, his ambassadors upon horses or dromedaries ride post unto him, and when themselves and their beaste are

weary, they blowe their horne, at the noise whereof, the next Inne likewise provideth a horse and a man, who takes the letter from him that is weary, and runneth unto another Inne: and so by divers Innes, and divers postes, the report, which ordinarily could skarce come in 30 dayes, is in one naturall day brought unto the Emperour: and therefore no matter of any moment can be done in his empire, but straightway he hath intelligence of it. Moreouer when the great Can himselfe will go on hunting, he useth this custome. Some 20 days journey from the citie of Kambaleth there is a forrest containing six dayes journey in circuit, in which forrest there are so many kinds of beasts and birds as it is incredible to report. Unto this forrest, at the ende of euery thirde or fourthe yeere, himself with his whole traine resorteth, and they all of them together environ the said forrest, sending dogs into the same, which by hunting doe bring foorth the beasts: namely lions and stags, and other creatures, unto a most beautifull plaine in the midst of the forrest, because all the beasts of the forrest doe tremble, especially at the cry of hounds. Then cometh the great Can himselfe, being caried upon three elephants, and shooteth fiue arrowes into the whole herd of beasts, and after him all his Barons, and after them the rest of his courtiers and family doe all in like maner discharge their arrowes also, and euery mans arrow hath a sundry marke. Then they all goe unto the beasts which are slaine (suffering the living beasts to returne into the wood that they may haue more sport with them another time) and euery man enjoyeth that beast as his owne, wherein he findeth his arrow sticking.

Of the foure feasts which the great Can solemnizeth euery yeere in his court.

FOURE great feasts in a yeere doeth the emperor Can celebrate: namely the feast of his birth, the feast of his circumcision, the feast of his coronation, and the feast of his mariage. And unto these feasts he inviteth all his Barons, his stage players, and all such as are of his kinred. Then the great Can sitting in his throne, all his Barons present themselves before him, with wreaths and crowns upon their heads, being diversely attired, for some of them are in greene, namely the principall: the seconde are in red, and the third in yellow: and they hold each man in his hand a little Ivorie table of elephants tooth, and they are girt with golden girdles of halfe a foote broad, and they stand upon their feete keeping silence. About them stand the stage-players or musicians with their instruments. And in one of the corners of a certaine great pallace, all the Philosophers or Magicians remaine for certaine howers, and do attend upon points or characters; and when the point and hower which the sayd Philosophers expected for, is come, a certain crier crieth out with a loud voice, saying, Incline or bowe your selves before your Emperour; with that all the Barons fall flat upon the earth. Then hee crieth oute againe: Arise all, and immediately they all arise. Likewise the Philosophers attend upon a point or character the second time, and when it is fulfilled the crier crieth out amaine: Put your fingers in your eares; and foorthwith againe he saieth: Plucke them out.

Againe, at the third point he crieth, Boult this meale. Many other circumstances also doe they performe, all which they say haue some certaine signification, howbeit neither would I write them, nor giue any heed unto them, because they are vaine and ridiculouse. And when the musicians houre is come, then the Philosophers say, Solemnize a feast unto your Lord: with that all of them sound their instruments, making a great and melodious noise. And immediately another crieth, Peace, Peace, and they are all whist. Then come the women-musicians, and sing sweetly before the Emperour, which musike was more delightfull unto me. After them come in the lions and doe their obeisance unto the great Can. Then the juglers cause golden cups full of wine to flie up and downe in the ayre & to apply themselves unto mens mouths that they may drinke of them. These any many other strange things I sawe in the court of the great Can, which no man would beleeve unlesse he had seen them with his owne eies, and therefore I omit to speake of them. I was informed also by certaine credible persons of another miraculous thing, namely, that in a certaine Kingdome of the sayd Can, wherein stand the mountains called Kapsei (the Kingdomes name is Kalor) there *groweth great Gourds or Pompions*,[1] *which being ripe, doe open at the tops, and within them is found a little beast like unto a yong lambe, even as I my selfe have heard reported, that there stand certain trees upon the shore of the Irish Sea, bearing fruit like unto a gourd, which at a certaine time of the yeere doe fall into the water, and become birds called Bernacles, and this is most true.*

[1] Pumpkins.

Of divers provinces & cities.

AND after three yeeres I departed out of the empire of Cataie, traveiling fiftie dayes journey towards the West. And at length I came unto the empire of Pretegoani,[1] whose principall citie is Kasan, which hath many cities under it. From thence passing many dayes travel I came unto a province called Casan, which is for good commodities, one of the onely provinces under the Sunne, & is very well inhabited, insomuch that when we depart out of the gates of one city we may beholde the gates of another city, as I myselfe sawe in divers of them. The breadth of the said province is 50 dayes journey and the length aboue sixtie. In it there is great plenty of all victuals, and especially of chesnuts, and it is one of the twelve provinces of the great Can. Going on further, I came unto a certaine Kingdome called Tebek,[2] which is in subjection unto the great Can also, wherein I thinke there is more plenty of bread and wine then in any other part of the worlde besides. The people of the sayd countrey do, for the most part, inhabit in tents made of blacke felt. Their principall city is invironed with faire and beautifull walls, being built of most white and blacke stones, which are disposed checkerwise one by another, and curiously compiled together: likewise all the high wayes in this countrey are exceedingly well paved. In the said countrey none dare shed the bloud of a man, or of any beast, for the reverence of a certaine idol. In the

[1] Prester John. [2] Or Thibet.

aforesayd citie their Abassi, that is to say, their Pope is resident, being the head and prince of all idolaters (upon whom he bestoweth and distributeth gifts after his maner) euen as our Pope of Rome accounts himselfe to be the head of all Christians. The Women of this countrey weare aboue an hundreth tricks & trifles about them, and they haue two teeth in their mouthes as long as the tuskes of a boare. *When any mans father deceaseth among them, his sonne assembleth together all the priests and musicians that he can get, saying that he is determined to honour his father: then causeth he him to be caried into the field (all his kinsfolks, friends, and neighbours, accompanying him in the sayd action) where the priests with great solemnity cut off the fathers head, giving it unto his sonne, which being done, they divide the whole body into morsels, and so leaue it behinde them, returning home with prayers in the company of the said sonne. So soone as they are departed, certain vultures, which are accustomed to such bankets, come flying from the mountains, and cary away all the sayd morsels of flesh: and from thenceforth a fame is spread abroad, that the sayd party deceased was holy, because the angels of God carried him into paradise. And this is the greatest and highest honour, that the sonne can devise to performe unto his father. Then the sayd sonne taketh his fathers head, seething it and eating the flesh thereof, but of the skull he maketh a drinking cup, wherein himselfe with all his family and kinred do drinke with great solemnitie and mirth, in the remembrance of his dead and devoured father.* Many other vile and abominable things doth the sayd nation commit, which I meane not to write because men neither can nor will beleeve, except they should haue a sight of them.

Of a certaine riche man, who is fed and nourished by 50 *virgins.*

WHILE I was in the province of Mancy, I passed by the palace of a certaine famous man, which hath fifty virgin damosels continually attending upon him, feeding him euery meale as a bird feeds her yoong ones. Also he hath sundry kinds of meat served in at his table and three dishes of ech kinde: and when the said virgins feed him, they singe most sweetly. This man hath in yeerely revenues thirty thuman of tagars of rise, euery of which thuman yeeldeth tenne thousand tagars, and one tagar is the burthen of an asse. His palace is two miles in circuit, the pavement thereof is one plate of golde and another of silver. Neere unto the wall of the sayd palace there is a mount artificially wrought with golde and silver, whereupon stand turrets and steeples, and other delectable things for the solace and recreation of the foresayd great man. And it was tolde me that there were foure such men in the sayd kingdome. It is accounted a great grace for the men of that countrey to haue long nailes upon their fingers, and especially upon their thumbes which nailes they may folde about their handes: but the grace and beauty of their women is to haue small and slender feet: and therefore the mothers when their daughters are yoong, do binde up their feete that they may not grow great. Travelling on further towards the South, I arrived at a certain countrey called Melistorte, which is a pleasant

and fertile place. In this countrey was a certain aged man called Senex de monte, who round about two mountaines had built a wall to inclose the said mountaines. Within this wall there were the fairest and most chrystall fountaines in the whole world: and about the sayd fountaines there were the most beautifull virgins in great number, and goodly horses also, and in a word, euery thing that could be devised for bodily solace and delight, and therefore the inhabitants of the countrey call the same place by the name of Paradise. The olde Senex, when he saw any proper and valiant yoong man, he would admit him into his paradise. Moreover by certain conducts he makes wine and milke to flow abundantly. This Senex when he hath a minde to revenge himselfe or to slay any king or baron, commandeth him who is governor of the sayd paradise, to bring thereunto some of the acquaintance of the sayd king or baron, permitting him a while to take his pleasure therein, and then to give him a certaine potion being of force, to cast him into such a slumber as should make him quite voide of all sense, and so being in a profound sleepe to convey him out of his paradise: who being awakened and seeing himselfe thrust out of the paradise, would become so sorrowfull, that he could not in the world devise what to do, or whither to turne him. Then would he goe unto the foresaid old man, beseeching him that he might be admitted again into his paradise, who saith unto him, You cannot be admitted thither, unlesse you will slay such or such a man for my sake, & if you will giue the attempt onely, whether you kill him or no, I will place you againe in paradise, that there you may remain always: then would the party without faile put the same in execution, indevouring to murther all those against

whom the old man had conceived any hatred. And therefore all the kings of the east stood in awe of the sayd olde man, and gaue unto him great tribute.

Of the death of Senex de monte.

AND when the Tartars had subdued a great part of the world, they came unto the sayd olde man, and tooke from him the custody of his paradise: who being incensed thereat, sent abroad divers desperate and resolute persons out of his forenamed paradise, and caused many of the Tartarian nobles to be slaine. The Tartars seeing this, went and beseiged the citie wherein the sayd olde man was, tooke him, and put him to a most cruell and ignominious death. The friers in that place haue this special gift and prerogative, namely, that by the vertue of the name of Christ Jesu, & in the vertue of his precious blood, which he shedde upon the crosse for the salvation of mankinde, they doe cast foorth devils out of them that are possessed. And because there are many possessed men in those parts, they are bound and brought ten dayes journey unto the sayd friers, who being dispossessed of the uncleane spirits, do presently beleeve in Christ, who delivered them, accounting him for their God, and being baptised in his name, and also delivering immediately unto the friers all their idols and the idols of their cattell, which are commonly made of felt or of womens haire: then the sayd friers kindle a fire in a publicke place (whereunto the people resort, that they may see the false gods of their and

cast the sayd idols thereinto: howbeit at first those idols came out of the fire againe. Then the friers sprinkled the sayd fire with holy water, casting in the idols the second time, and with that the devils fled in the likenesse of black smoake, and the idols still remained till they were consumed unto ashes. Afterward, this noise and outcry was heard in the ayre: Beholde and see how I am expelled out of my habitation. And by these means the friers doe baptise great multitudes, who presently revolt againe unto their idols; insomuch that the sayd friers must eftsoones, as it were, underprop them, and informe them anew. *There was another terrible thing which I saw there: for passing by a certaine valley, which is situate beside a pleasant river, I saw many dead bodies, and in the said valley also I heard divers sweet sounds and harmonies of musike, especially the noise of citherns, whereat I was greatly amazed. This valley conteineth in length seven or eight miles at the least, into the which whosoeuer entreth, dieth presently, and can by no means passe aliue thorow the middest thereof; for which cause all the inhabitants thereabout decline unto the one side. Moreover, I was tempted to go in & to see what it was. At length, making my prayers and recommending my selfe to God in the name of Jesu, I entred, and saw such swarmes of dead bodies there, as no man would beleeve unless he were an eyewitnesse thereof. At the one side of the foresayde valley upon a certaine stone, I saw the visage of a man, which behelde me with such a terrible aspect that I thought verily I should haue died in the same place. But alwayes this sentence, the word became flesh, and dwelt amongst us, I ceased not to pronounce, signing my selfe with the signe of the crosse, and neerer than seven to eight pases I durst not approach unto the sayd head:*

but I departed & fled unto another place in the sayd valley, ascending up into a little sande mountaine, where looking about, I saw nothing but the sayd citherns, which methought I heard miraculously sounding and playing by themselves without the helpe of musicians. And being upon the toppe of the mountaine, I found silver there like the scales of fishes in great abundance, and I gathered some part thereof into my bosome to shew for a wonder, but my conscience rebuking me, I cast it upon the earth, reserving no whit at all unto my selfe, and so, by God's grace I departed without danger. And when the men of the countrey knew that I was returned out of the valley alive, they reverenced me much, saying that I was baptised and holy, and that the foresayd bodies were men subject unto the devils infernall who used to play upon citherns, to the end they might allure people to enter, and so murther them. Thus much concerning these things which I beheld most certainly with mine eyes, I frier Odoricus haue heere written: many strange things also I haue of purpose omitted, because men will not beleeue them unlesse they should see them.

Of the honour and reverence done unto the great Can.

I WILL report one thing more, which I saw, concerning the great Can. It is an usuall custome in those parts, that when the foresayd Can traveileth thorow any countrey, his subjects kindle fires before their doores, casting spices thereinto to make a perfume, that their lord passing by may smell the sweet and delectable

odours thereof, and much people come forth to meet him. And upon a certaine time when he was comming towardes Cambaleth, the fame of his approch being published, a bishop of ours with certaine of our minorite friers and myselfe went two dayes journey to meet him: and being come nigh unto him, we put a crosse upon wood. I my selfe having a censer in my hand, and began to sing with a loud voice: Veni creator spiritus. And as we were singing on this wise he caused us to be called, commanding us to come unto him: notwithstanding (as it is above mentioned) that no man dare approche within a stones cast of his chariot, unlesse he be called, but such onely as keep his chariot. And when we came neare unto him, he vailed his hat or bonet being of an inestimable price, doing reverence unto the crosse. And immediately I put incense into the censour, and our bishop taking the censer perfumed him, and gaue him his benediction. Moreouer, they that come before the said Can, do alwayes bring some oblation to present unto him, observing the ancient law: Thou shalt not appear in my presence with an empty hand. And for that cause we carried apples with us, and offered them in a platter with reverence unto him: and taking out two of them he did eate some part of one. And then he signified unto us, that we should go apart, lest the horses comming on might in ought offend us. With that we departed from him, and turned aside, going unto certaine of his barons, which had been converted to the faith by certaine friers of our order, being at the same time in his army: and we offered unto them of the foresayd apples, who received them at our hands with great joy, seeming unto us to be as glad, as if we had giuen them some great gift. All the premisses

above written frier William de Solanga hath put downe in writing euen as the foresayd frier Odoricus uttered them by word of mouth, in the yeere of our Lord 1330 in the moneth of May, and in the place of S. Anthony of Padua. *Neither did he regard to write them in difficult Latine, or in an eloquent style, but even as Odoricus himselfe rehearsed them, to the end that men might the more easily understand the things reported.* I Odoricus frier, of Friuli, of a certaine territory called Portus Vahonis, and of the order of the minorites, do testifie and beare witnesse unto the reverend father Guidotus minister of the province of S. Anthony, in the marquisate of Treviso (being by him required upon mine obedience so to doe) that all the premisses above written, either I saw with mine owne eyes, or heard the same reported by credible and substantiall persons. The common report also of the countreys where I was, testifieth those things, which I saw, to be true. Many other things I haue omitted because I behelde them not with my owne eyes. Howbeit from day to day I purpose with my selfe to travell countreys or lands, in which action I dispose myselfe to die or to live, as it shall please my God.

Of the death of frier Odoricus.

IN the yeere therefore of our Lord 1331 the foresayd frier Odoricus preparing himselfe for the performance of his intended journey, that his travel and labour might be to greater purpose, he determined to present himselfe unto Pope John the two and twentieth, whose

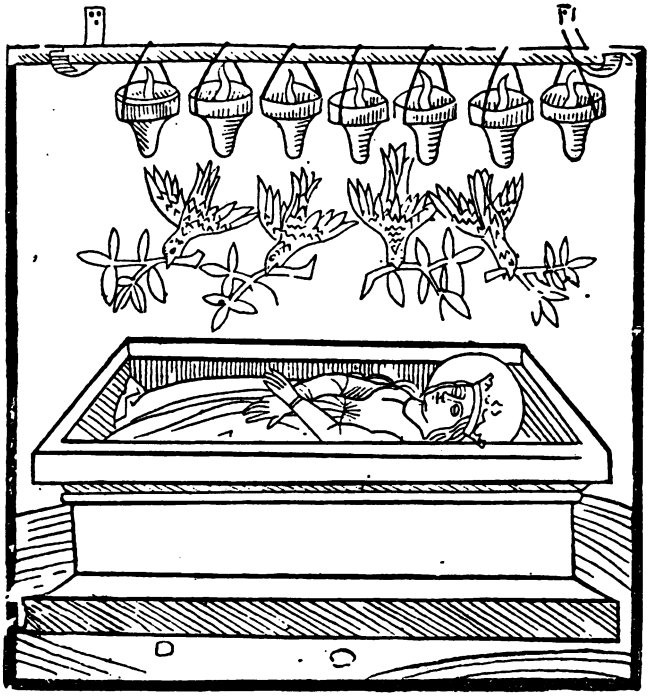
benediction and obedience being received, he with a certaine number of friers willing to beare him company might convey himselfe unto all the countreys of infidels. And as he was travelling toward the pope, and not farre distant from the city of Pisa, there meets him by the waye a certaine olde man, in the habit and attire of a pilgrime, saluting him by name and saying: All haile frier Odoricus. And when the frier demaunded how he had knowledge of him: he answered: Whilest you were in India I knew you full well, yea, and I knew your holy purpose also: but see that you returne immediately unto the coven [1] from where you came, for tenne dayes hence you shall depart out of this present world. Wherefore being astonished and amazed at these words, (especially the olde man vanishing out of his sight, presently after he had spoken them) he determined to returne. And so he returned in perfect health feeling no crazedness nor infirmity of body. And being in his coven at Udene in the province of Padua, the tenth daye after the foresayd vision, having received the Communion, and preparing himselfe unto God, yea, being strong and sound of body, hee happily rested in the Lord: who sacred departure was signified unto the Pope aforesaid, under the hand of the publique notary in these words following.

In the yeere of our Lord 1331, the 14 day of Januarie, Beatus Odoricus a Frier minorite deceased in Christ, at whose prayers God shewed many and sundry miracles, which I Guetelus publique notarie of Utina, sonne of M. Damianus de Porto Gruaro at the commandment and direction of the honorable Conradus of the Borough of

[1] Convent.

Gastaldion, and one of the Councell of Utina, haue written as faithfully as I could, and haue delivered a copie thereof unto the friers minorites, howbeit not of all, because they are innumerable, and too difficult for me to write.

WOODCUTS SELECTED FROM OTHER EDITIONS
SHOWING THE DIFFERENT TREATMENT
OF THE SAME SUBJECTS.



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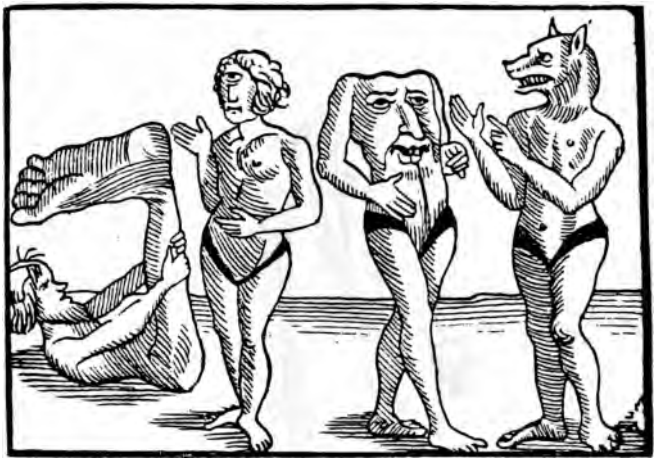

LIST OF THE EDITIONS

OF THE VOYAGES AND TRAVELS OF SIR JOHN MANDEVILLE NOW (1884) IN THE BRITISH MUSEUM.

CHRONOLOGICALLY ARRANGED.

MSS.

EGERTON MSS. 672. Johannis de Maundevilla Itinerarium ad partes Ierusolumitanas, &c. Vellum, 14 Cent., small 4°.

Grenville XXXIX. A 14 Cent. MS. fol. on vellum in double columns, which evidently has belonged to one of the French Royal Libraries, as the binding testifies. It commences "Ci comence le liure qui parle des diuersités des pais qui sunt par universe monde: le quel liure fut compile par mesire Jehan Mandeuille chlr ne dangleterre de la uille con dit Saint Albain."

Harl. 3954. A MS. on vellum, end of 14th Cent., with unfinished illuminations; fine copy.

Sloane, 1464. Voyage in 1356. Vellum, in French. Early 15 Cent.

Harl. 212 (1). Le Geste de Sr John Maundeville de Mervailles de Monde. Small 4°. French. Vellum. Early 15 Cent. MS. note at end seems to place it as having been written previous to 1425.

Harl. 212 (2). La Copie de la Lettre maunde ovesque cest Escrit a tres noble Prince Monsire E. de Wyndesore Roy d'Engleterre, et de Fraunce, par Monsire Johan de Maundeville, autour susdit.

Cotton, Tit. C. 16. English MS. 4°. Vellum. Early 15 Cent.

Sloane, 560. De la Terre Seinte, que houme l'appelle Terre de Promissionis de Ierusalem. Vellum. French. 15 Cent.

Add. MSS. 17,335. Travels of Sir John de Mandeville translated into German by Otto von Diemeringen, Canon of Metz. Vellum and paper, 15 Cent., with coloured drawings. Fol.

Add. MSS. 10,129. The Voyages and Travels of Sir John Mandeville; in German. On paper. 15 Cent. Fol.

Egerton MSS. 1982. "Ye buke of (*the voiage and travaile* of Sir) John Maundeville." The text differs considerably from that of the printed editions, and the prologue does not include the apocryphal passage found in Cotton MS. Titus C. xvi., in which the author states that he translated the work from Latin into French, and from French into English. *Vellum.* 15 Cent. On the fly-leaf, f, 2, is a note by E. Hill, M.D., 22 Mar. 1803, stating that on a leaf of paper pasted on the inside of the old cover, was written, "Thys fayre Boke I have fro the Abbey of Saint Albons in thys yeare of our Lord M.CCCCLXXXX the sixte daye of Apryll. Willyam Caxton," together with the name of Richard Tottyl, 1579, by whose descendant, the Rev. Hugh Tuthill, the book was given to E. Hill. Small quarto.

Harl. 82 (4). Itinerarium D. Joannis de Maundevyle Militis, ἀχέφαλοι, et in fine Truncatum. Vellum, fol. 15 Cent. In Latin.

Harl. 175. Itinerarium Dñi Johannis de Maundeville Militis, de Mirabilibus Mundi. In Latin, 15 Cent. 12°. Vellum.

Harl. 204. In French. On vellum. 4°. 15 Cent. On the last page is a copy of the letter to Edward III.

Harl. 3589 (2). A Latin MS. commencing "Incipit Itine-

rarius magistri Johannis de Mandevelt ad partes Hierosolymitanas, et ulteriores partes transmarinas; qui obiit Leodii A.D. 1382." Paper. 15 Cent.

Harl. 3940. Le Livre de Jeh. de Mandeville, chevalier, le queil fut ney du pais d'engleterre, le queil parle de l'estat de la terre, et de marveilles que il y a veues. 15 Cent. Vellum. French. 4°.

Harl. 4383. Voiage de D. Jean Maundeville. 15 Cent. Vellum. French. Fol.

Harl. 1739. A French 4° MS. of 15 Cent. on vellum and paper, with letter to Edward III., in Latin, at the end.

Arundel, 140 (2). English MS. Fol. Paper, 15 Cent., ending "Her endys the boke of Johne Maundevile, Knyghte, of wayes to Ierusalem and of merveyles of Ynde and othere contrees."

Add. MSS. 18,026. The Voyages and Travels of Sir John Mandeville Knight; translated into German, and written by Johann Segnitz de Castel. 1449. Paper. 4°.

Egerton MSS. 1781, f. 129. Translation into Irish of the Travels of Sir John Mandeville made by Fineen Mac Mahon in 1475.

Cotton, App. 4, art. 2. Iter. Johannis Mandevill. Vellum. Small fol., in Latin. Late 15 Cent.

Grenville XII. An English MS. on paper, fol., end of 15 Cent., commencing "Here begynñth the boke of Moundevyle Knyzt that techyth the weyes to Jesĩlm and of the Meruelis of ynde and of the londe of Pŝt John, and of the grete Cham. and of Constantinople and of many oder Contreys."

PRINTED EDITIONS.

GRENVILLE, 6775. This is, probably, the oldest printed "Mandeville" extant, certainly the oldest dated copy, except a folio copy printed at Lyons on the 8th day of February of the same year, and there was also an Italian 4° edition previously printed at Milan. As far as is known this copy is unique, and it is in B. L. double columns, fol. It has, unfortunately, no name of printer, nor place of publication. "Ce liure est eppelle mandeuille et fut fait et compose par monsieur jehan de mandeuille cheualier natif dangleterre de la uille de sainct alein.[1] Et parle de la terre de promission cest assauoir de ierusalem et de pluseurs autres isles de mer et les diuerses et estranges choses qui sont es dites isles. Cy finist ce tres plaisant liure nome Mande ville parlant moult autentiquement du pays et terre doultre mer Et fut fait lan Mil. CCCCLXXX le IIII iour dauril." Folio. B. L.

Grenville, 6702. Itinerario. Explicit Johannes de Mandeuilla impressus Mediolani ductu et auspiciis *Magistri Petri de corneno* pridie calendas augusti MCCCCLXXX. 4°. B. L. This is said to be the first Italian edition.

Grenville, 6700. Itinerarius Domini Johannis de Mandeville militis. This is a curious edition, printed in semi-Gothic Letter, and is the first known of the Latin editions. Its date is unknown, as is also the place where it was printed, but its date is fixed *circa* 1480.

C. 32, m. 5. Mandeville (*Sir* John) *the Traveller.* The travels of Sir J. M. translated into Dutch. G. L. (no place). 1470? Fol.

566, f. 6/1. Mandeville (*Sir* John) *the Traveller.* Begin-

[1] St. Albans.

ning (fol. 4, verso) Liber prīs cui auctor fer̄t johānes de mādeville militari ordīs, agit de divers patrijs, etc. G. L. Alosta? 1478? 4°. Imperfect.

Grenville, 6774. Hie hebt sich an das püch (*sic*) des Ritters herz Hannsen von Monte Villa. Gedrucht zü Augspurg *von hannsen schönsperger* am freitag nach Galli. Anno domini (MCCCCLXXXII). Fol.

Grenville, 6773. Johannes von Mondeuilla, Ritter. Getruckt zii Strassburg Johannes Prüssz. 1484. Fol. B. L. This is a very rare German edition, and is attributed to Michelfeld or Michelfelser.

Grenville, 6728/3. Explicit Itinerarius a terra Anglie in partes Ierosolymitanas et in vlteriores transmarinas editus primo in lingua gallicana a domino Johanne de Mandeville milite suo auctore. Anno incarnacionis domini MCCCLV in civitate leodiensi et paulo post in Eadem civitate translatus in dictam forinam latinam. Quod opus ubi inceptum simul et completum sit ipā elementa seu singularum seorsum caracteres literarum quibus impressum vides venatica, monstrant manifeste. 4°.[1]

789, a. 19. Mandeville (*Sir* John) *the Traveller.* Tractato de le piu maravegliose cose e piu notabile che si trovino ī le parte del mondo reducte e colte sotto brevita in lo p̄sente compēdio dal strenuissimo cavalier a speron doro J. de Mandavilla anglico, &c.

G. L. p. U. Rugeriū boñ (*oniæ*). 1488. 4°.

Grenville, 6703. Another copy of Sir John Mandeville's travels printed at Bologna, "*per mi Ugo di Rugerii.*" 1488. 4°. B. L.

Grenville, 6704. Another copy of Sir John Mandeville's travels, printed at Venice, "*per mi Nicolo de li ferari de pralormo.*" 1491. 4°. B. L.

[1] This edition has no date, but *Brunet* says (vol. iii. p. 1359) that it is printed from the same type used by *Gerard Leeu* at Antwerp in 1484 or 1485. As *Graesse* also confirms this, I attribute that date to it.

C. 4, h. 11. Mandeville (*Sir* John) *the Traveller*. Joanne de Mandavilla. G. L. Nicolo de li ferari de pralormo. Venetia, 1491. 4°.

Grenville, 6705. Tractato belissimo, delle piu marivigliose cose, &c. scripte dallo cavaliere asperondoro Giov. Mandavilla Frazese ridocto in lingua thoscana. Impresso ne la cipta di Firenze, *per Lorenzo de* Morgiani et Giovanni da Maganza. Adi VII. di Giugno MDCCCCLXXXXII. 4°. This edition is very rare.

Grenville, 6706. Johanne de Mandauilla. Bologna, *per mi Joanne jacobo et Joanne antonio di benedetti da Bologna*. 1492. 4°. B. L.

Grenville, 6709. Another copy of Sir John Mandeville's travels, printed at Milan, *per Uldericho Scinzenzeler*. 1497. 4°. B. L.

Grenville, 6707. A Dutch copy of Sir John Mandeville's travels, printed at Antwerp bii nuy Govaerdt Back. 1494. 4°. B. L.

Grenville, 6699. Itinerarius in partes Iherosolimitanas. Et in ultiores transmarinas. B. L. 4°. There is no certainty when or where this was printed, but it contains a MS. note attributing its production to P. Friedberg, of Maintz. *circa* 1495.

Grenville, 6713. The boke of John Maunduyle Knyght of wayes to Ierusalem and of maruelys of ynde and of other countrees, Emprented *by Richard Pynson*. 4°. B. L. This is considered the oldest English printed version extant, older even than that of Wynkyn de Worde's of 1499. It is unfortunately undated. Pynson began to print 1493.

Grenville, 6708. Tractato, etc. Venexia, *per Maestro Manfredo da Monferato da Streuo da Bonello*. 1496. 4°.

789, a. 20. Mandeville (*Sir* John) *the Traveller*. Johanne de mandauilla. Tractato de le piu maraueglíose cose e piu notabili che si trouino in le parte del mondo, etc. per Maestro Manfredo da Mõferato da streno de Bonello. Venice, 1496. 4°.

100 77, b. Mandeville (*Sir* John) *the Traveller.* Johanne de mandavilla. Tractato de le piu maravegliose cose e piu notabile che se trouino in le parte del mõdo, etc.

G. L. Stãpado p Ulfrycho scienzẽzeler, Milaõ. 149(7). 4°.

Grenville, 6710. Che tracta de le piu marauegliose cose e piu notabile che si trouyns in le parte del Mondo. Bologna, *per mi Piero et Jacobo fratelli da Campii*, 1497. 4°. B.L.

C. 32, e. 2/2. Mandeville (*Sir* John) *the Traveller.* Johannis de montevilla Itinerari in partes Iherosolimitanas. Et in ulteriores transmarinas. G.L. 1500? 4°.

Grenville, 6711. Another copy of Sir John Mandeville's travels. Impressa in Venetia, per *Zuan Baptista Sessa.* Anno 1504. Adi 29, Luio. 4°. B.L.

280, f. 32. Mandeville (*Sir* John) *the Traveller.* I. de Mandavilla. Tractato de la piu maraviliose cose e piu notabili che si trovino in le parte del monde redutte . . . . sotto brevita in lo presente compendio, etc.

Manfredo da sustrevo dacã Bonis. Venezia, 1505. 8°.

148, c. 3. Mandeville (*Sir* John) *the Traveller.* Von . der. erfarung . des. streugen . Ritters . johannes . võ . montaville.

G. L. J. Knoblouch. Strassburg, 1507. 4°.

Grenville, 6701. Tractato bellissimo delle piu marauigliose cose, et piu notabile che si trouino nelle parte del mondo. Impresso nella excelsa cipta di Firenze appetitione *di Ser Piero da Pescia*, etc. Circa, 1512. 4°.

Grenville, 6712. Another copy of Sir John Mandeville's travels printed at Milan, *per Rocho et fratelli da Valle.* 1517. 4°. B. L.

Grenville, 6656. Another copy of Sir John Mandevilles travels, printed at Venice, *per Marchio Sessa e Piero de rauani.* 1521. 8°.

1051, c. 1/1. Mandeville (*Sir* John) *the Traveller.* I. de Mandavilla, qual tratta della piu maravegliose cose e piu notabile che si trovino, etc. Venetia, 1537. 8°.

567, i. 5. Mandeville (*Sir* John) *the Traveller.* Juan de

Mandavila. Libro de las Marauillas del mundo y del viage d' la tierra santa di Hierusalẽ & de todas las provincias & hombres monstrussos que hayen las Indias. G. L. Valencia, 1540, fol.

149, e. 6. Libro de las maravillas del mondo que trata del viage de la Tierra Santa de Hierusalem y de todas las provincias y Ciudades de las Indias y de los hombres mostruosos que ay en el mundo. Alcala de Heuares. 1547, fol.

1074, k. 4/1. Mandeville (*Sir* John) *the Traveller.* Maistre Iehan Mandeville Chevalier natif du pays Dangleterre, lequel parle des grandes Adventures des pays estrange, tant par mer, que par terre . . . . Ensemble la terre de promission & du sainct voyage de Hierusalem. G. L. *Jehan Bonfons.* Paris, 1560? 4°.

Grenville, 6657. Another copy of Sir John Mandeville's travels. Nel quale si contengono di molte cose maravigliose. Venetia, 1567. 8°.

1046, a. 26/4. Mandeville (*Sir* John) *the Traveller.* I. de Mandavilla, nel quale si contengono di molte cose maravigliose, etc. Venetia, 1567. 8°.

1045, h. 2. Mandeville (*Sir* John) *the Traveller.* The Voiage and travayle of Syr I. M. which treateth of the way toward Hierusalem, and of marvayles of Inde, with other Ilands and Countryes. B. L. Lond. 1568. 8°.

10,076, a. Mandeville (*Sir* John) *the Traveller.* Reysen und Wander schafften, durch das Gelobte Land, Indien und Persien, dess . . . . Ritters J. de Montevilla . . . . von ihm in Frantzösischer unnd Lateinischer Sprach . . . . beschrieben. Nachmals durch O. von Dameringer . . verteutscht . . . . auffs neuw corrigieret und mit . . . . Figuren gezieret.

Franckfurt am Mayn, 1580. 8°.

790, m. 16. Mandeville (*Sir* John) *the Traveller.* Reysen ins gelobte Land . . . . Persien, Indien, Tartary, etc. 1584, fol.

Grenville, 6714. Another copy of Sir John Mandeville's travels in English, unfortunately mutilated, said to be probably printed by Thomas East or Este[1]—but it is unlike his type—and the engravings are totally different.

791, l. 12. Mandeville (*Sir* John) *the Traveller.* Reysen . . . . durch das gelobte Landt, Indien, und Persien, etc. 1609, fol.

Grenville, 6715. Another copy of Sir John Mandeville's travels. "Wherein is set downe the way to the Holy Land, and to Hierusalem: as also to the land of the great Caane, and of Prester John; to Inde, and diuers other countries: together with the many and strange Meruailes therein. London, *by Thomas Stansby.* 1618. 4°. B. L.

10,056, bbb/2. Mandeville (*Sir* John) *the Traveller.* De wonderlijcke Reyse van I. Mandevijl, be schrijvende eerst de Reyse ende gheschiedenisse van den H. Lande . . . . Daer na de ghestaltenisse ende zeden van den Lande van Egipten, Syrien, Persen . . . Indien, ende Ethiopien, &c.—t'Amsterdam. 1650. 4°.

Grenville, 6716. Voyages and travels, wherein is set down the way to the Holy Land, &c. London, 1657. 4°. B. L.

791, l. 25. Mandeville (*Sir* John) *the Traveller.* Reysen unnd Wanderschafften durch das gelobte Landt, Indien und Persien . . . durch Otto von Demeringen . . . . verteutscht. 1659, fol.

10,055, a. Mandeville (*Sir* John) *the Traveller.* The voyages and travels of Sir J. Mandevile, Knight. Wherein is set down the way to the Holy Land, and to Hierusalem; as also to the lands of the Great Caane, and of Prester John, &c. (Woodcuts). B. L. Lond. 1670. 4°.

12,410, f. 10. Mandeville (*Sir* John) *the Traveller.* De Wonderlycke Reyse van I. Mandevyl. Naer het H. Landt, ghedan in 't Jaer 1322 &c. Antwerpen, 1677. 4°.

[1] The dated works of Est, Este, East, or Easte range from 1565 to over 1600.

Grenville, 6717. Another copy of Sir John Mandeville's travels. London, for R. Scot, 1684. 4°.

1045, h. 30. Mandeville (*Sir* John) *the Traveller.* The voyages of Sir I. M., &c. B. L. Lond. 1684. 4°.

Grenville, 6718. Another copy of Sir John Mandeville's travels. London, for R. Chiswell, &c. 1696. 4°. The wood-cuts in this edition are the same as in Grenville 6717.

12,315, c. 5/4. Mandeville (*Sir* John) *the Traveller.* Des vortrefflich Welt-Erfahrnen . . . Ritters Johannis de Montevilla, curieuse Reiss-Beschreibung wie derselbe in das gelobte Land, Palästinum, Jerusalem, Egypten, Türkey, Judäam, Indien, Chinam, Persien, angekommen, und fast den ganzen Erd-und Welt. Kriebs durchzogen seye; . . . . Nunmehrins Teutsche übersetzt . . . . Jetzt von neuem auferlegt, vermehrt und verbessert, &c. (no place named) 1700? 8°.

1077, g. 35/2. Mandeville (*Sir* John) *the Traveller.* The voyages and travels of Sir J. M., &c. Lond. 1705. 4°.

10,056, c. Mandeville (*Sir* John) *the Traveller.* The voyages and travels of Sir J. Mandevile . . . where in is set down the way to the Holy Land. . . . As also to the lands of the Great Caan, and of Prester John; to India, and divers other countries, &c. Lond. 1710. 4°.

10,055, a. Mandeville (*Sir* John) *the Traveller.* The Travels and voyages of Sir J. M., &c. Lond. 1720? 12°.

Grenville, 2247. Another copy of Sir John Mandeville's travels. London, for J. Osborne. (A chap book.) No date ? 1720-30. 12°.

683, f. 18. Mandeville (*Sir* John) *the Traveller.* The voiage and travaile of Sir I Maundevile, which treateth of the way to Hierusalem, and of marvayles of Inde, with other ilands, and countreyes. Now publish'd entire from an original MS. in the Cotton Library. Lond. 1725. 8°.

Note. There is another title page, with the date 1727.

149, b. 8. Another edition of the same in the King's Library—without the 1727 title page.

The Grenville Library also has copies of the 1727 edition of the Cotton M.S. and Halliwell's reprint of same, edition 1839.

212, e. 6. Mandeville (*Sir* John) *the Traveller.* Receuil ou abrègè des voiages et observations de, &c. (Receuil de divers Voyages Curieux, &c.) Vol. 2. 1729. 4°.

435, a. 1. Mandeville (*Sir* John) *the Traveller.* The Travels and Voyages of Sir I. M. Lond. 1730? 8°.

454, f. 6. Mandeville (*Sir* John) *the Traveller.* See Bergeron (P.) *Parisien* Voyages faits principalement en Asie dans les XII. XIII. XIV. et XV siecles, &c. 1735. 4°.

100,56, cc. Mandeville (*Sir* John) *the Traveller.* De Wonderlÿke Reyse van Ian Mandevyl, &c. Amsterdam, 1742? 4°.

790, b. 34. Mandeville (*Sir* John) *the Traveller.* De wonderlyke Reize van Jan Mandevyl, &c. Amsterdam 1750? 4°.

1077, i. 14/23. Mandeville (*Sir* John) *the Traveller.* The foreign travels of Sir I. M., &c. (A chap book.) Aldermary Church Yard, Lond. 1750? 12°.

10,056, aa. Mandeville (*Sir* John) *the Traveller.* De wonderlyke Reize van Ian Mandevyl, &c. Amsterdam, 1760. 4°.

10,055, b. Mandeville (*Sir* John) *the Traveller.* De wonderlyke Reize von I. Mandevyl, &c. Amsterdam, 1779. 4°.

12,315, aaa. 6/3. Mandeville (*Sir* John) *the Traveller.* The foreign travels of Sir I. M., &c. London, 1780? 12°. (A chap book.)

1295, c. Mandeville (*Sir* John) *the Traveller.* De wonderlyke Reyse van Ian Mandevyl, naer het H. Land, gedden in 't jaer 1622 (1322) . . . Menheeft desen nieuwen Gendsehen Druk van alle Touten gesuyverd, &c. Gend. 1780? 4°.

1076, l. 3/12. Mandeville (*Sir* John) *the Traveller.* The foreign travels and dangerous voyages of Sir I. M. (A chap book). London, 1785? 12°.

209, h. 11. Mandeville (*Sir* John) *the Traveller.* Liber Præsens . . . agit de diversis patriis . . . & insulis, Turcia,

Armenia, &c. Hakluyt's Collection of the early Voyages, &c. Vol. 2. 1809, &c. 4°.

790, g. 17. Mandeville (*Sir* John) *the Traveller.* The Voiage and Travaile of Sir I. Maundeville . . . which treateth of the way to Hierusalem; and of Marvayles of Inde, with other Islands and Countryes. Reprinted from the Edition of A.D. 1725, with an Introduction, Additional Notes, and Glossary, by J. O. Halliwell. Lond. 1839. 8°.

836, i. 23(1). Mandeville (*Sir* John) *the Traveller.* Bibliographische Untersuchungen über die Reise. Beschreibung des Sir I. M., &c. 1840. 4°.

2101, a. Mandeville (*Sir* John) *the Traveller.* Early Travels in Palestine, comprising the narratives of Arculf, Willibald . . . Sir I. Mandeville (the latter entitled The Book of Sir I. M. A.D. 1322-1356), &c.—Bohn's Antiquarian Library, 1847, &c. 8°.

1007, 6, aa. Mandeville (*Sir* John) *the Traveller.* Des edlen engelländischen Ritters . . . J. v. Montevilla . . . Reis Beschreibung . . . von Neueman's Licht gestellt durch O. F. H. Schönhuth.

Reutlingen, 1865. 8°.

10,075, g. Mandeville (*Sir* John) *the Traveller.* The Voiage and Travaile of Sir J. Maundevile . . . Reprinted from the edition of 1725. With an introduction, additional notes, and glossary, by J. O. Halliwell, &c. Lond. 1866. 8°.

11,900, bb. Mandeville (*Sir* John) the *Traveller.* A Translation of a portion of Sir J. M.'s travels. (Irish.) See *Todd* (J. H.), *D.D.* Some account of the Irish manuscript, &c. 1867. 8°.

12,226, bbbb. Mandeville (*Sir* John) *the Traveller.* I. Viaggi di G da Mandavilla. Volgarizzamento antico Toscano, ora ridotto a buona lezione coll' ainto di due testi a penna per cura di F. Zambrini. 2 vols. Bologna, Imola (printed) 1870. 8°.

10,027, aaa. Mandeville (*Sir* John) *the Traveller.* The English Explorers, &c.

Note. Forming part of "Nimmo's National Library," Lond. Edinburgh (printed), 1875. 8°.

Ac. 9057. Mandeville (*Sir* John) *The Traveller.* Mandevilles Rejse, på danok fra 15de århundrede, . . . udgiven af M. Lorenzen. 1881, &c. 8°.

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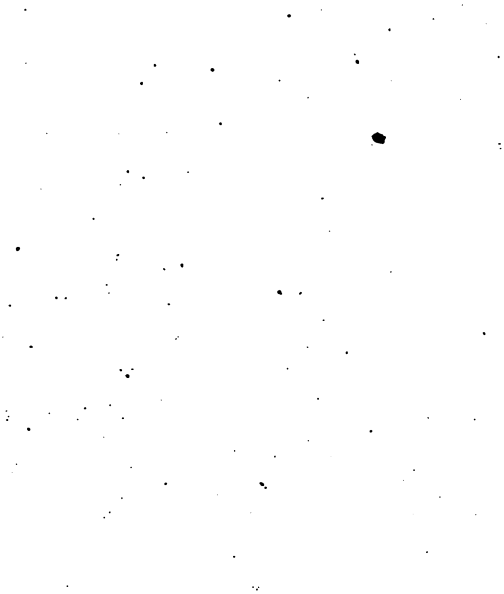

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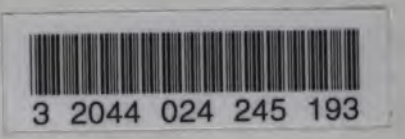

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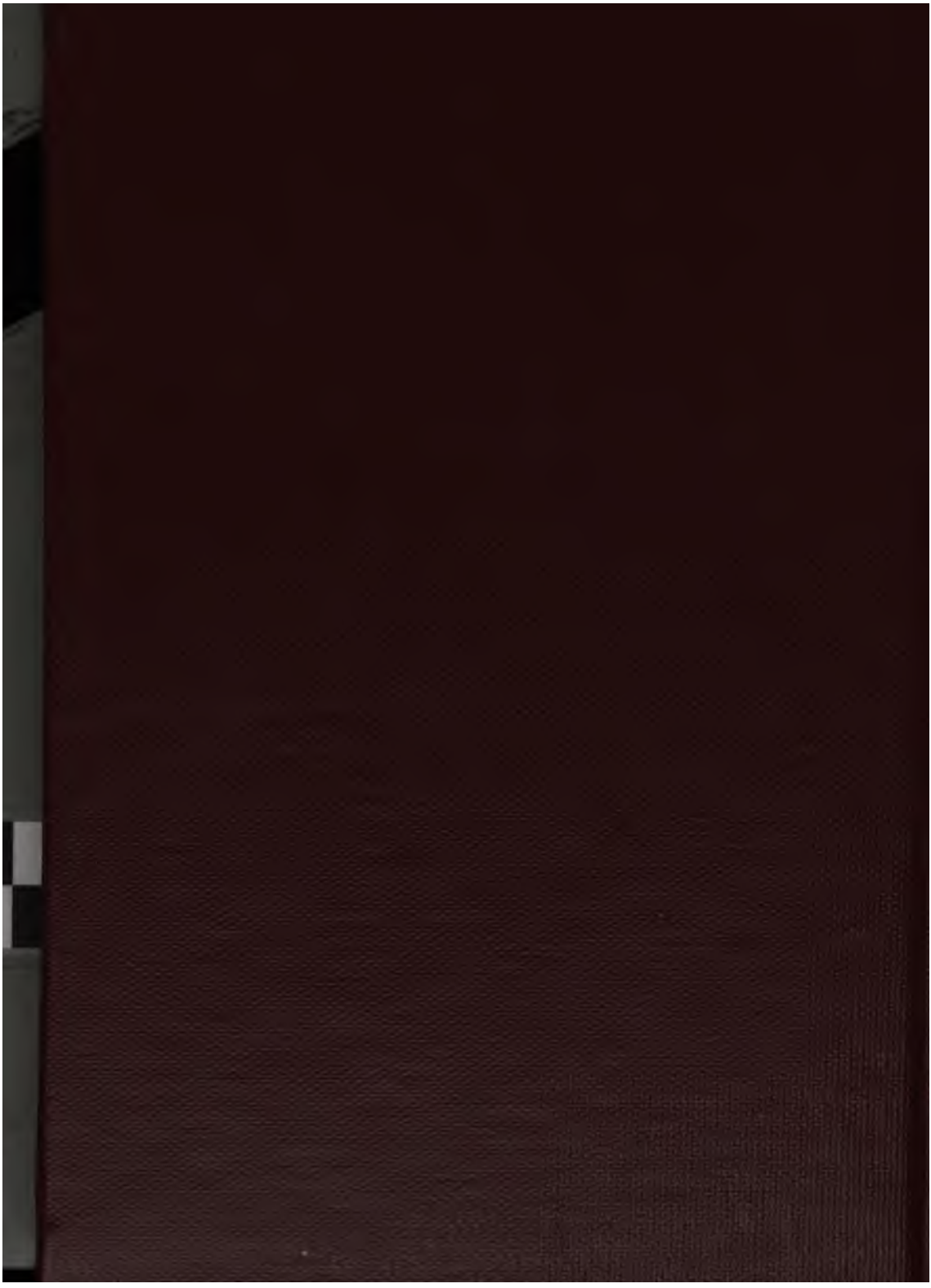
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